AN ANALYTICAL STUDY OF *VEDANĀ* IN THE PRACTICE OF *SATIPAÉÉHĀNA*

Roberta Szekeres

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…………………………………….
(Phramaha Somjin Sammapañño)
Dean of Graduate School

Thesis Examination Committee: ….…………………. Chairperson
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(Assist. Prof. Dr. Banjob Bannaruji)

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……………………..…Member

Thesis Title : An Analytical Study of *Vedanā* in the Practice of *Satipaööhāna*
Researcher : Ms. Roberta Szekeres
Degree : Master of Arts (Buddhist Studies)
Thesis Supervisory Committee: Assist. Prof. Phra Suthithammanuwat, *Pāli* IX, MA, PhD
: Assist. Prof. Dr. Banjob Bannaruji, *Pāli* IX, BA, MA, PhD.

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Abstract

The present thesis is an analytical study of *vedanā* in the practice of *satipaööhāna*. Both the *Tipitaka* and selected meditation traditions of satipaööhāna are examined. To understand the significance of *vedanā* in the practice of *satipaööhāna*, a clear definition of the term *vedanā* in the *Tipitaka* is essential. Therefore, this is the first part of this research. The practice of *satipaööhāna* has been declared by the Buddha as the 'direct path' to liberation. Therefore, the significance of *vedanā* in the practice of *satipaööhāna* in the *Tipitaka* is examined in the framework of the Four Noble Truths. The *Satipaööhāna Sutta* is also explained in brief and the key characteristics in relation to *vedanā* are identified. In order to ensure that my exploration has practical relevance I have examined two widely practiced meditation traditions of *satipaööhāna* in both the East and West, representing two distinct interpretations of the *Satipaööhāna Sutta*: 1) *vipassana* meditation as taught by Mahāsi Sayadaw; and 2) *vipassana* meditation in the tradition of Sayagyi U Ba Khin, as taught by S.N. Goenka.

The present research has found that *vedanā*, irrespective of its exposition in the *Tipitaka*, is characterized as either painful (*dukkha)*, pleasant *(sukha)*, or neither-painful-nor-pleasant (*adukkhamasukha*), which can be bodily (*kāya*) and mental (*cetasika*) and worldly (*sāmisa*) and unworldly (*nirāmisa*). Some variance in the *Suttanta* and

Abhidhamma explanations of *vedanā* have been identified. The present research also indicates that *vedanā* has a crucial role in the realization of the Four Noble Truths and hence liberation. The importance of *vedanā* in the practice of *satipaööhāna* has been indicated in both the *Tipitaka* and in the meditation traditions of *satipaööhāna*. This present thesis concludes that *vedanā* has a key role in the practice of *satipaööhāna*. Suggestions for future research are given.

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Any mistakes or misinterpretations are solely due to my insufficient understanding. I accept full responsibility. Despite any shortcomings, I hope that this research, at the very least, encourages further research in this area, both at the theoretical and practical level, in order to encourage and to guide more people in the practice of *Satipaööhāna*. May more and more people have the wonderful opportunity to practice *Satipaööhāna* and be liberated from *dukkha*!

Roberta Szekeres

27 May 2005.

List of Abbreviations

In quoting the *Pāli* sources, the references are given according to the volume and page number of the PTS edition.

Sources:

AN	*Aõguttara-nikāya*
Abhidh-s	*Abidhammatthasaõgaha*
It-a	*Itivuttaka-aööhakathā (=Paramatthadīpanī)*
Ud	*Udāna*
DN	*Dīgha Nikāya*
Dhp	*Dhammapada*
Dhs	*Dhammasaõgaói*
Paöis	*Paöisambhidāmagga*
MN	*Majjhima-nikāya*
Yam	*Yamaka-pakaraóa*
Vin	*Vinaya-piöaka*
Vibh	*Vibhaõga*
Vism	*Visuddhimagga*
SN	*Saæyutta-nikāya*
Sn	*Suttanipāta*

Examples:

1) AN.I.48

AN= Aõguttara Nikāya
I= volume number
48= page number

2) Dhp.18

Dh= Dhammapada
18= verse number

3) Vism.IV.193

Vism. = Visuddhimagga
IV= chapter
193= page number.

Other abbreviations:

BPS	Buddhist Publication Society
ed.	edited by
ibid	ibiden/ in the same book
n.	note
op.cit.	opera citato/ as referred
PED	Pāli-English Dictionary
tr.	translated
vol (s)	volumes (s)

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Chaper I

Introduction

1.1 Background and Significance

It is evident that the understanding of *vedanā* is very crucial in the realization of the Four Noble Truths and hence liberation. *Vedanā* can either lead to the path of misery (*dukkha*) or lead the way to liberation. *Vedanā* is one of the five aggregates (*pañcakhanda*) that make up an individual, the grasping of which is identified as *dukkha*. *Vedanā* is also a key link in the chain of dependent origination (*paöiccasamuppāda*), serving as the main condition for the arising of craving and subsequent arising of the whole mass of *dukkha.* To be liberated from *dukkha*, the chain of dependent origination must be broken. It is here that *vedanā* has a very crucial role in the liberation from *dukkha*. *Vedanā* has a central importance in the path to liberation, as one the four *satipaööhānas*[1].

Clearly, the *Satipaööhāna sutta* can be considered one of the most important *suttas* in the *Pāli* Canon[2] as it prescribes comprehensively the "direct path" to liberation.[3] In *Theravāda* Buddhist countries, various meditation traditions exist based on different interpretations of the *Satipaööhāna Sutta*. The interpretation of the practice of *satipaööhāna* can be seen in two ways:

1) All four areas of *satipāööhāna* can be observed by focusing on a single area of observation (most commonly, observation of breathing[4] and of *vedanā* [5]).

2) The observation of all four areas in practice is required, by changing focus from one area to another as required[6].

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[1] MN.I.56, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: BPS, 1995), p.145.

[2] Ibid., p. 1187

[3] Ibid, p.145.

[4] See Buddhadāsa Bhikkhu. ***Ānāpānasati* (Minfulness of Breathing)**, (Bangkok: Sublime Life Mission, 1976).

[5] See Goenka, S.N., **Discourses on *Satipaööhāna Sutta***, (Igatpuri: *Vipassana* Research Institute (VRI), 1999).

Anālayo Bhikkhu in a doctoral dissertation has suggested that although the various areas of *satipaööhāna* have a somewhat distinctive nature, interrelatedness among the four areas is feasible.[7] However, the question of the interrelatedness among the four areas of *satipaööhāna* was not explored in depth by Anālayo's work.

The Vipassana Research Institute (VRI) has been conducting research into the significance of *vedanā* in the practice of *satipaööhāna*. According to their findings, every facet of the *satipaööhāna* can be completed by observation of *vedanā*. Accordingly, it is maintained that "bodily sensation provides the nexus where the entire mind and body are tangibly revealed as an impermanent phenomenon leading to liberation".[8]

In other scholarly literature, little research seems to have been done on the significance of *vedanā* in the practice of *satipaööhāna*. The coverage of *vedanā* in the *Tipöaka* is certainly very expansive and requires considerable research to be able to cover its nature, function and importance in its entirety. Given its importance in the Buddhist doctrines, it is surprising how little has been written about *vedanā* in later Buddhism. Hence, further research essential in this area of Buddhism is essential.

The present thesis is an analytical study of *vedanā* in the practice of *satipaööhāna*. Both the *Tipiöaka* and selected meditation traditions of satipaööhāna are examined. To understand the significance of *vedanā* in the practice of *satipaööhāna*, a clear definition of the term *vedanā* in the *Tipiöaka* is essential. Therefore, this is the first part of this research. Given that the practice of *satipaööhāna* is declared by the Buddha as the 'direct path' to liberation, the significance of *vedanā* in the practice of *satipaööhāna* in the *Tipiöaka* is examined in the framework of the Four Noble Truths. For the practice of *satipaööhāna*, a proper understanding

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[6] See, Venerable Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages**, (Kandy: BPS, 1991).

[7] Bhikkhu Anālayo, the doctoral dissertational thesis, "The *Satipaööhāna Sutta*", submitted to the **University of Peradeniya in 2000,** p.12.

[8] VRI, "*Vedanā* in the Practice of *Satipaööhāna*", in **Sayagyi U Ba Khin Journal**, (Igatpuri: VRI, 1998): pp.258-259.

of what the Buddha instructed in the *suttas* is essential. Therefore, research into the four main *Nikāyas* is of central importance.

In order to ensure that my exploration has practical relevance I have examined two widely practiced meditation traditions of *satipaööhāna* in both the East and West, representing two distinct interpretations of the *Satipaööhāna Sutta*: 1) *vipassana* meditation as taught by Mahāsi Sayadaw; and 2) *vipassana* meditation in the tradition of Sayagyi U Ba Khin, as taught by S.N. Goenka.

1.2 Objectives of the Research

2.1 To study the term *vedanā* in the *Tipiöaka*.

2. 2 To study the significance of *vedanā* in the practice of *satipaööhāna* in the *Tipötaka*.

2. 3 To study the significance of *vedanā* in selected current meditation traditions of *satipaööhāna.*

1.3 Statement of Problems

3. 1 What is the definition of the term of *vedanā* in the *Tipiöaka*?

3.2 What is the significance of *vedanā* in the practice of *satipaööhāna* in the *Tipiöaka*?

3.4 What is the significance of *vedanā* in selected current traditions of *satipaööhāna*?

1.4 Definitions of Terms

***Satipaööhāna*:**

The *Pāli* word *satipaööhāna* can be rendered as the establishment of awareness or mindfulness. There are four areas of

satipaööhāna: ***kāyānupassanā*** (observation or contemplation of the body); ***vedanānupassanā*** (observation of feeling); ***cittānupassanā*** (observation of mind); and ***dhammānupassanā*** (observation of mental contents).

Vipassanā:

Vipassanā is *satipaööhāna*. *Vipassanā* is insight into the reality of the five aggregates as impermanent (*anicca*), suffering (*dukkha*) and non-self (*anattā*).

***Vedanā*:**

Vedanā has been translated as feeling or sensation, and can be bodily or mental. The three kinds of *vedanā* that are commonly referred to are: ***dukkha*** (painful), ***sukha*** (pleasant) and ***adukkhamasuka*** (neither-painful-nor-pleasant).

1.5 Review of the Relevant Literature and Research

Anālayo Bhikkhu, "*Satipaööhāna*: The Direct Path to Realization", 2003.

Abstract: This book by Anālayo has been high appraised by highly respected scholars, including Bhikkhu Bodhi and Rupert Gethin for being a very thorough and comprehensive study of the *Satipaööhanā Sutta*. This work is the combined outcome of Anālayo Bhikkhu's PhD research at the University of Peradeniya in Sri Lanka[9] and his own practical experience as a meditating monk. It attempts a detailed exploration of the significance and the practice of *satipaööhāna* according to the exposition in the *Satipaööhāna Sutta*, and places it within its early Buddhist canonical and philosophical context. Anālayo gives a practice-related perspective on the more scholarly expositions, while also providing relevant background information from the original sources. Anālayo has consulted a selection of modern meditation manuals

[9] Anālayo Bhikkhu, Ph.D dissertation "The *Satipaööhāna Sutta*", **The University of Peradeniya**, 2000.

and recent publications. This work is therefore an excellent key secondary source for this present research. This research intends to extend Anālayo's work by examining *vedanā* in the practice of *satipaööhāna* in more depth.

Nyanaponika Thera, "The Heart of Buddhist Meditation", 1987.

Abstract: Another excellent source on the actual practice of *satipaööhāna*, with specific reference to the Burmese technique by Venerable U Narada, as taught by the great meditation teacher Venerable Mahāsī Sayadaw. This book provides basic principles for practice and a completed translation of the *Satipaööhāna Sutta*. This book is combined with academic rigor and personal experience and is of particular importance for this research when examining the major current meditation traditions of *satipaööhāna*.

Mathieu Boisvert, "Five Aggregates: Understanding *Theravāda* Psychology and Soteriology", 1995.

Abstract: This scholarly research work presents a detailed analysis of the five aggregates (*pañcakkhandā*). This book demonstrates an interrelationship between the five aggregates and suggests that the deactivation of *saññā* is the primary factor of enlightenment. Here the deactivation implies the objective observation of sensation (mental or physical). This book provides key information on the technical aspects in the context of *paöiccasamuppāda*.

Vipassana Research Institute, "The Importance of *Vedanā* and *Sampajañña*", 1990.

Abstract: This an excellent source of articles compiled from 'The Seminar on *Vedanā* and *Sampajañña*, held in 1990 at Dhamma Giri, Igatpuri. Included are articles on research conducted by the Vipassana Research Institute (VRI) pertaining to *vedanā* in the practice of *satipaööhāna* and those written by other scholars. The compilation of this work highlights and strongly emphasizes the significance of *vedanā*

in the *Tipiöaka*. Given that more research is needed in order to shed light on more *suttas* where the term *vedanā* is contained, the present research intends to extend this work. This present research will also differ in that the observation of *vedanā* in another meditation tradition will also be examined.

Rupert Gethin, "The Buddhist Path to Awakening", 2001.

Abstract: This book, in its second edition, is based on Gethin's doctoral dissertation to the Department of Comparative Religion at the University of Manchester in 1987. Gethin's work draws extensively on a wide range of sources, in particular the *Pāli* texts, and its primary focus is the *bodhipakkhiyā dhammā*- the conditions of awakening. Gethin's comprehensive work provides an exposition on *satipaööhāna*, including a definition of the *satipaööhānas*, *sati* and *ekāyana*, as well as an exegesis on the *satipaööhāna* formula. Another excellent secondary source on the *Satipaööhāna Sutta* as well as the Noble Eightfold Path.

Sue Hamilton, "Identity and Experience: The Constitution of the Human Being According to Early Buddhism", 1996.

Abstract: Again another comprehensive scholarly work on the five aggregates. The central question of Hamilton's work is 'What is a human being according to the teachings of the Buddha'? She approaches this through the analysis of the description in the *Sutta Piöaka* of the human being as having five constituents, called *khanda's*. Her research found that the Buddha's analysis of the human being into five *khandas* is not an analysis of what a human being consists of, but of those processes or events, with which one is constituted, that one needs to understand in order to achieve Enlightenment. Hamilton further suggests that the doctrine of *anattā* is not intended to be a denial of being as implied in the English 'there is no self. Rather, it is no different from the doctrine of *paticcasamuppāda* and is therefore simply intended to indicate how things are.

1.6 Advantages of the Research

1.6.1 To have a clearer understanding of the term *vedanā* in the *Tipiöaka*.

1.6.2 To have a clearer understanding of significance of *vedanā* in the practice of *satipaööhāna* in the *Tipiöaka*.

1.6.3 To understand the significance of *vedanā* in selected traditions of *satipaööhāna.*

1.7 Method of Research

This present study will be a documentary research. This research methodology will be divided into four stages as follows:

1.7.1 Collecting data in relation to *vedanā* from the primary sources.

Due to the scope of this thesis, this research will primarily focus on the *Suttanta Piöaka* of the *Tipiöaka*, particularly the four *Nikāyas* (*Dīgha Nikāya*, *Majjhima Nikāya*, *Aõguttara Nikāya* and *Saæyutta Nikāya*). Selected books from the *Khuddhaka Nikāya* (in particular, the *Paöisaæbhidhāmagga* and the *Sutta-nipāta*) will also be consulted. The revelant sources will be obtained from *Chaööha Saõgāyana*. The two most authoritative English translations will be used: 1) Bhikkhu Ñāóamoli, Bhikkhu Bodhi and Maurice Walshe, Wisdom Publications/Buddhist Publication Society and 2) Rhys Davis, Pali Text Society. However, selected books from the *Abhidhamma* (particularly the *Vibhaõga*), *Abidhammatthasaægaha*, *Visuddhimagga*, as well as the Commentaries (in particular, the commentary for the *Majjhima and Saæyutta Nikāyas*, and the *Satipaööhāna Sutta*) will be referred to as necessary.

1.7.2 Analyzing and systematizing data into three main categories: 'Definition', 'Realization of the Four Noble Truths' and 'The Practice of *Satipaööhāna*'.

1.7.3 Collecting Data from the secondary sources in relation to two meditation traditions: Mahāsī Sayadaw and Sayagyi U Ba Khin as taught by S.N. Goenka.

1.7.4 Conclusion and suggestions for further research.

Chapter II

Definition of the Term *Vedanā* in the *Tipiöaka*

In the previous chapter, the importance of a clear definition of *vedanā* in the *Tipiöaka* was highlighted. To understand the role and functional importance of *vedanā* in the practice of *satipaööhāna*, and to use this knowledge to guide our practice, it is essential to have a clear definition of this term. In this chapter, I will present the findings of this research in relation to the term *vedanā.* First, I will detail a general definition of the term *vedanā*. Then, I will discuss the different kinds of *vedanā* enumerated in the *Suttanta Piöaka.* It will be shown that irrespective of the exposition, *vedanā* is characterized as *sukha*, *dukkha*, or *adukkhamasukha*. Moreover, each of the three kinds of *vedanā* may be further subdivided in classification as *sāmisa* or *nirāmisa*. Following this discussion, I will present the *Abhidhamma* explanation of *vedanā* in brief. Here, particular emphasis will be placed on the three and five kinds of *vedanā* which shows some variation to the *Suttanta* explanation.

2.1 General Definition of the Term *Vedanā*

According to the Pāli-English Dictionary (PED), the *Pāli* term *vedanā* is derived from the root "*ved*"[10] and carries the meaning 'to know', 'to feel', 'to sense' or 'to experience'[11]. " Thus the *Pāli* word *vedanā* has been commonly translated into English as 'feeling' or 'sensation'.[12] For consistency, I will try to maintain the *Pāli* term *vedanā* in this research.

The meaning of the term *vedanā* is explained in the *Majjhima Nikāya* by "*vedeti vedetīti kho āvuso, tasmā vedanā ti vuccati", ""*it feels, friend; that is why feeling [*vedanā*] is said." [13] The *sutta* then further elaborates: "What does it feel? It feels pleasure, it feels pain, it feels neither-pain-neither-pain-nor-pleasure".[14] Later on in this *sutta*, these *vedanā* are described as both bodily and mental.[15] Thus, *vedanā* is said to signify "the affective quality of experience".[16] The commentary to the *Majjhima Nikāya* points out that "feeling [*vedanā*] itself feels; there is no other (separate) feeler"[17]. This has been similarly reiterated in the commentary to the *Satipaööhāna Sutta*:

> Who feels? No being or person. Whose is the feeling [*vedanā*]? Not of a being or person. Owing to what is there the feeling? Feeling can arise with (certain) things- forms, smells, and so forth- as objects. That bhikkhu knows, therefore, that there is a mere experiencing of feeling after the objectifying of a particular pleasure or painful physical basis or of one of indifference. [18]

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10 Anālayo Bhikkhu, the doctoral dissertational thesis, "The Satipaööhāna Sutta", submitted to the **University of Peradeniya in 2000,** p.104; Mathieu Boisvert, **The Five Aggregates: Understanding Theravāda Psychology and Soteriology,** (Waterloo: Wilfrid Laurier University Press, 1995), p.51; T.W. Rhys Davids, & William Stede, **The Pali-English Dictionary (PED)**, (Oxford: PTS, 1998), p. 648.

11 **PED**, p. 648, s.v. *vedanā*

12 Ibid.

13 MN.I.293, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.388.

14 MN.I.293, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.388.

15 MN.I.303, MN.I.293, Ibid, p.401.

16 Ibid, n.152, p.1192.

17 Ibid., note 434, p. 1236

18 Soma Thera, **The Way of Mindfulness**, (*Satipaööhāna Sutta* Commentary), (Kandy: BPS), 1981, p.108

In the *Tipiöaka*, *vedanā* denotes one of the five aggregates (*vedanākkhanda*) that make up an individual [19] (see Table I for a description of the *vedanākkhanda* according to the *Suttanta*). In the *suttas*, *vedanākkhandha* is defined as:

> all three types of feelings [*vedanā*] are included, painful, pleasant, neither-painful-nor-pleasant, experienced through contact of the six sense organs with external objects. All our mental and bodily feelings are included in this group[20]. Whatever kind of feeling there is, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near: This is called the feeling aggregate [*vedanākkhanda*][21].

Table 1. *Suttanta* Explanation of *Vedanākkhandha* [22]

Past *Vedanā*	That *vedanā* which is past, ceased, dissolved, changed, terminated, disappeared, or having arisen has dissolved, has passed and is classed among things that are past.
Future *Vedanā*	That *vedanā* which is not born, not become, not begotten, non-existent, fully-non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among things that are future.
Present *Vedanā*	That *vedanā* which is born, become begotten, existent, fully existent, apparent, risen, well uprisen, which is present and is classed among the things that are present.
Internal *Vedanā*	That *vedanā* which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view).
External *Vedanā*	That *vedanā* which, for this or that other being, for other persons, is personal, self-referable, one's own. Individual and is grasped.
Gross and Subtle *Vedanā*	Bad *vedanā* is gross; good and neither-good-nor-bad feeling is subtle. Painful *vedanā* is gross; pleasant also neither-Painful-nor-pleasant *vedanā* is subtle. Pleasant and painful *vedanā* is gross;

[19] *Vedanākkhandhā* will be elaborated in the Chapter III.

[20] Rahula, **What The Buddha Taught**, (Bangkok: Haw Rai, 2002), p.21

[21] SNIII:47, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya*)*, (Boston: Wisdom Publications, 2000), p.886.

[22] Vibh.3-5, Thiööhila Pahamakyaw Ashin, tr. **The Book of Analysis** (Vibhaõga), (London: PTS, 1995), pp.3-6. According to the *Suttanta* explanation, as expounded in the *Vibhaõga*, each of these factors are described in relation to pleasant, painful and neither-painful-nor-pleasant.

	neither-painful-nor-pleasant *vedanā* feeling is subtle. [23] Gross and subtle *vedanā* should be understood by comparing this *vedanā* with that.
Inferior and Superior *Vedanā*	Painful *vedanā* is inferior; pleasant *vedanā* and neither-painful-nor-pleasant *vedanā* is superior. Pleasant and painful *vedanā* is inferior; neither-painful-nor-pleasant *vedanā* is superior.[24] Inferior and superior *vedanā* should be understood by comparing this *vedanā* with that.
Distant *Vedanā*	Painful *vedanā* is distant from pleasant and neither-painful-nor-pleasant *vedanā* and so on. [25]
Proximate *Vedanā*	Painful *vedanā* is proximate to painful *vedanā*; pleasant *vedanā* is proximate to pleasant *vedanā*; neither-painful-nor-pleasant *vedanā* is proximate to neither-painful-nor-pleasant *vedanā*. [26]

In the *Tipiöaka, vedanā* is enumerated in different ways from two to one hundred and eight categories, as seen in the following passage (see Table 2.):

> I have spoken of two kinds of feelings [*vedanā*] by [one] method of exposition; I have spoken of three kinds of feelings by [another] method of exposition; I have spoken of five kinds of feelings … six kinds of feelings … eighteen kinds of feelings … thirty-six kinds of feelings by [another] method of exposition; and I have spoken of one hundred and eight kinds of feelings by [still another] method of exposition. Thus Ānanda, the *Dhamma* has been taught by me through [different] methods of exposition.[27]

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[23] See Vibh.4, Ibid, p.4 for further details.
[24] See Ibid. for further details.
[25] See Ibid. for further details.
[26] See Ibid. for further details.
[27] SN.IV.224-5, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya*)*, p.1275.

Table 2. Summary of the Enumeration of *Vedanā* in the *Tipiöaka*[28]

Kinds of *Vedāna*	English	Pali	Further divisions
Two kinds of *Vedanā*	Bodily Mental	*Cetāsika* *Kayikā*	
Three Kinds of *Vedanā*	Painful Pleasant Neither-painful nor pleasant	*Dukkhaæ* *Sukhaæ* *Adukkamasukhaæ*	*Bodily and mental *Worldly (*sāmisa*) and unworldly (*nirāmisa*)
Five Kinds of *Vedanā*: Describing the five faculties (*indrya*)	Pleasure faculty Pain faculty Joy faculty Grief faculty Equanimity faculty	*Sukhindriyā* *Dukkhindriyā* *Somanassindriyā* *Domanassindriyā* *Upekkhindriyā*	Bodily Bodily Mental Mental Mental and bodily
Six Kinds of *Vedanā*: *Vedanā* arising by contact with the six-sense doors	*Vedanā* born of Eye-contact *Vedanā* born of Ear-contact *Vedanā* born of Nose-contact *Vedanā* born of Taste-contact *Vedanā* born of Body-contact *Vedanā* born of Mind-contact	*Cakkhusampassajā* *Sotasamphassajā* *Ghanasamphassajā* *Jivhāsamphassajā* *Kāyasamphassajā* *Manosamphassajā*	

[28] SN.IV.231-2, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1281.

Eighteen Kinds of *Vedanā*:		
	6 examinations accompanied by joy	*Somanassupavicāra*
	6 examinations accompanied by grief	*Domanassupavicāra*
	6 examinations accompanied by equanimity	*Upekkhapavicāra*
Thirty-six kinds of *Vedanā*:		
18 kinds of vedanā above based on household life and renunciation	6 types of joy based on the household life	*Cha gehasitāni somanassaæ*
	6 types of joy based on renunciation	*Cha nekkhammasitāni somanassaæ*
	6 types of displeasure based on the household life	*Cha gehasitāni domanassaæ*
	6 types of displeasure based on renunciation	*Cha nekkhammasitāni domanassaæ*
	6 types of equanimity based on the household life	*Cha gehasitāni upekkhā*
	6 types of equanimity based on renunciation	*Cha nekkhammasitāni upekkhā*
One hundred and eight hundred and eight kinds of *vedanā*	36 kinds of *vedanā* in the past	
	36 kinds of *vedanā* in the future	
	36 kinds of *vedanā* in the present	

2.2 A Definition of the Different Kinds of *Vedanā*

As can be seen in Table 2. *vedanā* has been enumerated in seven different ways in the *Saæyutta Nikāya*. In the following, a brief definition of each kind of enumeration will be presented.

2.2.1 Two Kinds of *Vedanā*

In the *Tipiöaka*, the two kinds of *vedanā* pertain to both bodily and mental *vedanā*[29]. Although *vedanā* is described as a mental feeling, it is not used in the sense of 'emotion', which is a mental factor of a much more complex nature.[30] To feel *vedanā*, both the *kāya* (body) and *mana* (mind) must be present. It is called *kāyika* when the *kāya* (body) is prominant and the mind is not perturbed. This is described with reference

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[29] SN..IV.231-2, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (*Saæyutta Nikāya*), p.1281.

[30] Nyanaponika Thera, **The Heart of Buddhist Meditation**, (Kandy: BPS, 1996), p.68; Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma** (*The Abhidhammmattha Saægaha*), (Kandy: BPS, 1993), p. 80.

to the state of mind of an *ariyasāvaka* (noble disciple). [31] By contrast, when an ordinary unworldling person is contacted by *vedanā* on the body, he is disturbed and feels two kinds of *vedanā*- a bodily one and a mental one.[32] Hence, two kinds of *vedanā*- *kāyika* and *cetasika* have been expounded in the *suttas*.[33]

2.2.2 Three Kinds of *Vedanā*

On numerous occasions in the *suttas*, particularly in the *Vedanāsaæyutta*, the Buddha says: "*Bhikkhus*, there are these three feelings [*tisso vedanā*]. What are the three? Pleasant feeling [*sukhā vedanā*], painful feeling [*dukkhā vedanā*], neither-painful-nor pleasant feeling [*adukkhamasukā vedanā*]. These are the three feelings"[34]. In the *Majjhima Nikāya* these three types of *vedanā* are described as both physical and mental as follows:

> ***Sukhā vedanā*:** Whatever is felt bodily or mentally as pleasing and soothing.
>
> ***Dukkhā vedanā*:** Whatever is felt bodily or mentally as painful and hurting.
>
> ***Adukkhamasukhā vedanā***: Whatever is felt bodily or mentally as neither soothing nor hurting. [35]

These three kinds of *vedanā* will now be described in brief in the following.

2.2.2.1 *Sukhā Vedanā*

According to the PED, the term *sukha* means 'agreeable', 'pleasant', 'happiness' 'ease' [36]. In the suttas, the term *sukha* is used in the sense of 'happiness' or 'pleasure' as opposed to 'suffering' 'pain'.

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[31] VRI,"Types of Vedanā and a State Beyond Vedanā", in **The Importance of Vedanā and Sampajañña**, (Igapturi: VRI, 2002), p.29.

[32] SN.IV.208, Bhikkhu Bodhi, tr., Op.cit., p.1264.

[33] VRI, Op.cit, p.29.

[34] SN.IV. 204, Bhikkhu Bodhi, tr., ed., Op.cit., p.1260.

[35] MN.I.302, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.401.

[36] **PED**, p. 716, sv. *sukha*.

For example, *sukha* is associated with happy states of existence, i.e the heavenly world. Being a human being is associated with much *sukhā vedanā* and the heavenly world and *Nibbāna* are associated with extremely *sukhā vedanā*. [37] Two kinds of *sukha* are described in the section on 'Treatise on Breathing', in the *Paöisambhidāmagga*, as *kāyika* (bodily) and *cetasika* (mental), and are defined as follows:

> *Kāyikasukha*: Any bodily well-being, bodily pleasure and pleasure felt as born of body contact, welcome, pleasant feeling born of body contact, is bodily pleasure.

> *Cetasikasukha*: Any mental well-being, mental pleasure, well-being, and pleasure felt as born of mental contact, welcome pleasant feeling as born of mental contact, is mental pleasure. [38]

2.2.2.2 *Dukkhā Vedanā*

It is generally understood that no word in English can satisfactorily cover the depth of the meaning of the *Pāli* word *dukkha*, but it has been translated as 'pain' and 'suffering'[39]. The term *dukkha* is used in the sense of suffering as a state of existence, i.e hell or sickness. In the *suttas*, the realm of ghost is associated with the experience of much painful *vedanā*, and hell and the animal realm are associated with the experience of extreme painful, racking, piercing *vedanā*.[40] Here, is one passage from the *Majjhima Nikāya* that vividly describes *dukkha* experienced by the householder *Anāthapinòika* who was afflicted, suffering and gravely ill. Here *Anāthapinòika* said:

> Venerable Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent. Just as if a strong man were splitting my

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[37] MN.I.76-7, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p.171.

[38] Paöis.I.188, Ñānamoli Bhikkhu. tr. **The Path of Discrimination,** (Paöisambhidhāmagga), (London: PTS, 1982), p.189.

[39] W. Rahula, **What the Buddha Taught** , p16.

[40] MN.I.75, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.170-1.

head open with a sharp sword, so too violent winds cut through my head. I am not getting well…Just as if a strong man were tightening a tough leather strap around my head as a headband, so too, there are violent pains in my head. I am not getting well…Just as if a skilled butcher or his apprentice were to carve up an ox's belly with a sharp butcher's knife, so too, violent winds are carving up my belly. I am not getting well…Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, there is a violent burning in my body. I am not getting well, I am not comfortable. [41]

According to the PED, the term *dukkha* is said to be equally mental and physical,[42] which is consistent with the definition of *dukkhā vedanā* in the *Majjhima Nikāya*, as both bodily and mental. [43]

The arising of pleasant or painful *vedanā* is clear. The conspicuous arising of these two types of *vedanā* is described in the commentaries as seen as follows:

When pleasant feeling arises spreading through and flowing over the whole body, making one to utter the words: "Ah'tis joy", it is like causing one to eat fresh clarified butter cooler in very cold water hundred times after being melted again and again, also a hundred time; it is like causing one to be massaged with an emollient oil worth a hundred pieces and it is like causing one to be cooled of a burning fever with a thousand pots of cold water.

When painful feeling arises spreading through and flowing over the whole body making one to bewail with the words, "Alas, what woe," it is like the applying on one of a heated ploughshare; it is like the sprinkling upon one of molten copper; and it is comparable to the hurling into dried grass and trees, in the forest, of bundles of wood firebands. [44]

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[41] MN.III.260, Ibid, p.1110.

[42] **PED**, p. 324, sv.*dukkha*; MN.I.302, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p401.

[43] MN.I.302, Ibid.

[44] Soma Thera, **The Way of Mindfulness**, p.110-11; also similarly cited in It-a.II.5-6, Peter Masefield, tr. **The Ittivuttaka Commentary**, pp.428-9.

2.2.2.1 *Adukkhamasukhā Vedanā*

Adukkhamasukhā vedanā is said to be harder to observe than *dukkhā* and *sukhā vedanā*. Whereas the arising of *sukhā* and *dukkhā vedanā* becomes clear, the arising of *adukkhamasukhā vedanā* is dark, and unclear.[45] According to the *Visuddhimagga*, *adukkhamasukhā vedanā* is subtle, hard to recognize and not readily grasped:

> So just as, when a cattle-herd wants to catch a refractory ox that cannot be caught at all by approaching it, he collects all the cattle into one pen and lets them out one by one, and the [he says] 'That is it: catch it', and so it gets caught as well, so too the Blessed One has collected all these [five kinds of feeling] together so that they can be easily grasped readily; for when they are shown collected together in this way; then what is not [bodily] pleasure (bliss) or [bodily] pain or [mental] joy or [mental] grief can still be grasped in this way; This is neither-painful-nor-pleasant feeling. [46]

It has been further stated that *adukkhamasukhā vedanā* can be found on the "occasion of the disappearance of the unpleasant or pleasant feeling in a middle position between the two, as contrary to agreeable and the disagreeable"[47] as seen in the following commentarial passage:

> The neither-pleasant-nor-painful feeling [*adukkhamasukhā vedanā*] becomes clear to one who grasps it methodoically, thinking: "At the disappearance of pleasure and pain, by way of contrariety to the pleasant and the unpleasant, is the neutral neither-pleasant-nor-painful feeling".
>
> To what is it comparable? To a deerhunter following the hoofmarks of a deer which midway having gone up a flat rock is fleeing. The hunter after seeing the hoofmarks on the hither and thither side of the rock, without seeing any trace in the middle, knows by inference: "Here the animal went up, and here, it went down; in the middle, on the flat rock, possibly it went through this part."

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[45] Ibid.

[46] Vism.IV.167, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga)**,** (Kandy: BPS, 1991), p.174.

[47] Edward Conze, **Buddhist Meditation**, (London: Allen and Unwin), 1956, p 71.

> Like the hoofmark at the place of going up the arising of pleasurable feeling becomes clear. Like the hoofmark at the place of descent the arising of painful feeling becomes clear. Like the grasping through inference of the part tranversed over the rock by the deer is the laying hold of the neither-pleasant-nor-painful feeling methodically with the thought: "At the disappearance of pleasure and pain, by way of contrariety to the pleasant and the unpleasant is the neutral neither-painful-nor-pleasant feeling". [48]

Finally, *adukkhamasukha* has been described as follows in the *Visuddhimagga*:

> Which has neither-pain-nor-pleasure: no pain owing to absence of pain; no pleasure owing to absence of pleasure (bliss). By this he indicates the third kind of feeling that is in opposition both to pain and to pleasure, not the mere absence of pain and pleasure. This third kind of feeling named 'neither-pain-nor-pleasure' is called 'equanimity'. It has the characteristic of experiencing what is contrary to both desirable and undesirable. Its function is neutral. Its manifestation is unevident. Its proximate cause should be understood as the cessation of pleasure (bliss). [49]

As it has been shown, there are these three kinds of *vedanā*: *sukha*, *dukkha* and *adukkhamasukha*. The *Dīghanakha Sutta* in the *Majjhima Nikāya* indicates that these three *vedanā* are separate distinct feelings:

- On the occasion when one feels pleasant feeling [*vedanā*], one does not feel painful feeling or neither-painful-nor-pleasant feeling; on that occasion one feels only pleasant feeling.

- On the occasion when one feels painful feeling, one does not feel pleasant feeling or neither-painful-nor-pleasant feeling; on that occasion one feels only painful feeling.

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[48] Soma Thera, **The Way of Mindfulness** , pp.110-11

[49] Vism.IV.193, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga)**,** p.174.

- On the occasion when one feels neither-painful-nor-pleasant feeling, one does not feeling pleasant feeling or painful feeling; on that occasion one feels only neither-painful-nor-pleasant feeling. [50]

2.2.3 Five Kinds of *Vedanā*

Vedanā has been described as five kinds in another method of exposition, by the Buddha when describing the five faculties (*indriyas*):

> Bhikkhus, there are these five faculties. What five? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. These are the five faculties.[51]

These *vedanā* are called faculties because they govern control over their associated states.[52] *Indriya* means 'power' or faculty' in the sense of controlling principle or directive force.[53] Table 3. details the five kinds of *vedanā*.

Table 3. Classification of Five Kinds of *Vedanā*[54]

Pāli	***English***
Sukhindriyā	The [bodily] pleasure faculty
Dukkhindriyā	The [bodily] pain faculty
Somanassindriyā	The [mental] joy faculty
Domanassindriyā	The [mental] grief faculty
Upekkhindriyā	The equanimity faculty

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[50] MN.I.500, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.605.

[51] SN.V.207, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1679.

[52] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p. 115-116

[53] Sue Hamilton, **Identity and Experience: The Constitution of the Human Being Accoring to Early Buddhism**, (London: Luzac Oriental, 1996), p.17.

[54] Paöis.I.7, Ñānamoli Bhikkhu. tr. **The Path of Discrimination** (Paöisambhidhāmagga), p.11.

A definition of these five faculties is given in the *indriyasaæyutta* as follows:

***Sukhindriyā* (pleasure faculty):** Whatever bodily pleasure there is, whatever bodily comfort, the pleasant comfortable feeling born of body-contact.

***Dukkhindriyā* (pain faculty):** Whatever bodily pain there is, whatever bodily discomfort, the painful comfortable feeling born of body-contact.

***Somanassindriyā* (joy faculty):** Whatever mental pleasure there is, whatever mental comfort, the pleasant comfortable feeling born of mind-contact.

***Domanassindriyā* (displeasure faculty):** Whatever mental pain there is, whatever mental discomfort, the painful uncomfortable feeling born of mind-contact.

***Upekkindriyā* (equanimity faculty):** Whatever feeling there is, whether bodily or mental, that is neither comfortable nor uncomfortable. [55]

2.2.3.1 *Sukhindriyā*

As it can be seen above in the definition of the five-fold analysis of *vedāna*, *sukha* refers to *kāyika sukha*, and the term *somanassa* is used for *cetasikā vedanā*. According to the *Visuddhimagga*, "pleasure [*sukha*] has the characteristic of experiencing a desirable tangible datum. Its function is to intensify association states. It is manifested as bodily enjoyment. Its proximate cause is the body faculty".[56]

2.2.3.2 *Dukkindriyā*

Similarly to the term *sukhindriyā*, the term *dukkha* in the fivefold method of analysis pertains to the body (*kāyika*) as painful feeling, as opposed to *domanassa.*[57] According to the *Visuddhimagga*:

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[55] SN.V.209 (Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p. 1681.

[56] Vism.XIV.128, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga)**,**, p.519**.**

[57] **PED**, p. 325, sv. dukkha.

"pain has the characteristic of experiencing an undesirable tangible datum. Its function is to wither associated states. It is manifested as bodily affliction and its proximate cause is the bodily faculty".[58] In the First Noble Truth of Suffering, *dukkha* is used specifically to denote *kāyikā vedanā* and *domanassa* is used to denote *cetasikā dukkhā vedanā*.[59]

2.2.3.3 *Somanassaindriyā*

Commonly, the Pāli term *somanassa* translated into English as 'joy'. According to the PED, the word *somanassa* means mental ease, happiness, joy[60]. The term *somanassa* is derived from *su* = pleasant + *mana*= mind (literally meaning a pleasant mental state)[61]. According to the *Visuddhimagga*, "joy has the characteristic of experiencing a desirable object. Its function is to exploit (*sambhoga*) in one way or another the desirable aspect. It is manifested as mental enjoyment. Its proximate cause is tranquility". [62]

2.2.3.2 *Domanassaindriyā*

According to the PED, the word *domanassa* is translated as 'distress', 'melancholy' and 'grief'[63]. In translations of early Buddhist *suttas*, the translation 'grief' can be commonly found. *Domanassa* is derived from *du* = bad + *manas* = mind, signifying unpleasant mental *vedanā*[64]. Thus, contrary to the term *dukkha* which denotes bodily pain when defined as an *indriyā*, *domanassa*, as seen above, refers to mental pain.[65] Finally, the *Visuddhimagga* analyzes grief as follows:

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[58] Vism.XIV.128, Ñānamoli Bhikkhu. tr., Op.cit., p.519.

[59] Maurice Walshe, tr., **The Long Discourses of the Buddha** (Dīgha Nikāya), p.344. Also cited in MN.III.251, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1099; Paöis.1.38, Ñānamoli Bhikkhu. tr. **The Path of Discrimination** (Paöisambhidhāmagga), p.39.

[60] **PED**, p. 721, sv.somanassa.

[61] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p.34

[62] Vism.XIV.128, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga), p.519.

[63] **PED**, p. 331, sv. *domanassa*.

[64] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p36.

[65] Ibid.

It has the characteristic of experiencing an undesirable object. Its function is to one way or another the undesirable aspect. It is manifested as mental affliction. Its proximate cause is invariably the heart-basis [66].

2.2.3.3 *Upekkhindriyā*

The term *upekkha* is synonymous with the terms *adukkhamasukha* and *tatramajjhattatā*.[67] In the PED, *upekkhā* has been translated as 'disinterestedness', 'neutral feeling', 'or equanimity'[68]. The word *upekkhā*, translated as equanimity, has two main meanings. In relation to *vedanā* it refers to neutral *vedanā*, *adukkhamasukhā vedanā*, *vedanā* which is neither painful nor pleasant.[69] As a mental quality, however, it refers to mental neutrality, impartiality, or balance of mind (*tatramajjhattatā*).[70] *Upekkhā* is thus often used in the *Pāli* texts to signify the spiritual quality of equanimity, the state of mind which is not swayed by craving or aversion. Although scholars refer to *upekkhā* as a mental *vedanā*[71], the *suttas* clearly define this feeling as both bodily and mental, as seen earlier on. [72]

The present research findings suggest that this five fold division of *vedanā* is a breakdown of the three fold classification of *vedanā*, as seen in the following passage in the *Suttanta Piöakā* (see Figure 1):

Therein, *bhikkhus*, the pleasure faculty and the joy faculty should be seen to be pleasant feeling [*vedanā*]. The pain faculty and the

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[66] Vism.IX.128, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga), p.519.

[67] Narada, **A Manual of Abidhamma**, (Kuala Lumpur: Buddhist Missionary Society), 1979, p. 109.

[68] **PED**, p. 331, sv.*upekkhā*.

[69] Bhikkhu Bodhi, Op.cit., n.212, p.1934. In the Visuddhimagga the ten kinds of equanimity are identified, of which equanimity as feeling, known as neither-pain-nor-pleasure is one of (see Vism.IV.160-161, Ñānamoli Bhikkhu. tr., Op.cit, pp.166-8.

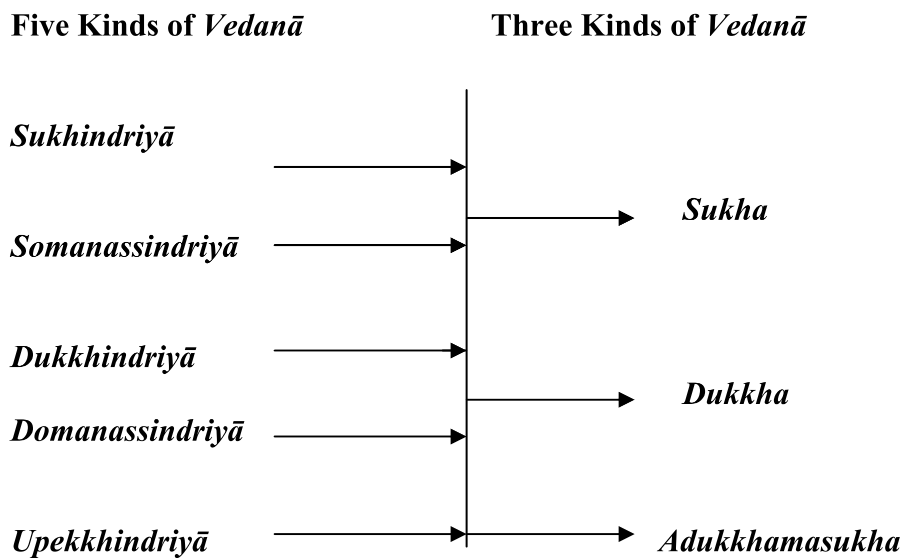
[70] In this sense it occurs as the fourth divine abode (impartiality towards beings), as the seventh factor of enlightenment (mental equipoise), and as a quality of the meditative mind mentioned in the formulas for the third and fourths jhānas (cited from Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), n.212, p.193). For a fuller discussion of the different types of *upekkhā*, see Vism.IV.160-62, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga), pp.56-70).

[71] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p. 34.

[72] SN.V.209, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p. 1681.

displeasure faculty should be seen to be painful feeling. The equanimity faculty should be seen to be neither-painful-nor-pleasant feeling. Thus, *bhikkhus*, according to the method of exposition, the five faculties, having been five, become three; and having been three, become five.[73]

Figure 1. Presentation of the Interrelationship Between the Three and Five Kinds of *Vedanā* in the *Suttanta Piöaka*



In summary, the term *sukha*, is used in the sense of state of existence (i.e. happiness) and for *vedanā* (i.e pleasant feeling). When used specifically for *vedanā*, the term seems to be rendered in two ways: 1. a general term which includes both bodily and mental *vedanā*, as seen earlier defined in the *Majjhima Nikāya*; [74] 2. a specific term as bodily *vedanā* when speaking about *vedanā* as one of the five faculties (*sukha* as opposed to *domanassa*) Secondly, it can be see that the term *dukkha* may refer to a state of suffering or pain as expounded in the first noble truth.[75] Similarly to the term *sukha*, *dukkha* can be denoted two ways in relation to *vedanā* 1. a general term which comprises bodily and mental *vedanā* and 2. a specific term pertaining to bodily *vedanā* in the context of the five *indriyas*. Finally, it s apparent that the term *adukkhamasukha* is used when *vedanā* is described as three kinds. When expounded specifically in relations to the five kinds of *vedanā*, it is called *upekkhā*. The term

[73] SN.V.211, Ibid., p. 1682).

[74] MN.I.302 Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p401.

[75] This topic will be explained in detail in the following chapter.

upekkhā is used in relation to a spiritual quality; however, in respect to *vedanā,* the term *adukkhamasukha* renders the meaning of neither-pleasant-nor-painful *vedanā*.

2.2.4 Six Kinds of *Vedanā*

Vedanā is analyzed six-fold when classified by way of its' arising through the six doors: eyes, ears, nose, tongue, body-sense and the mind, as seen in Table 4.

Table 4. *Vedanā* arising by contact of the six-sense doors[76]

1. Cakkhusamphassajā	***Vedanā* born of eye-contact**
2. Sotasamphassajā	***Vedanā* born of ear-contact**
3. Ghāóasamphassajā	***Vedanā* born of nose-contact**
4. Jivhāsamphassajā	***Vedanā* born of born of taste-contact**
5. Kāyasamphassajā	***Vedanā* born of body-contact**
6. Manosamphassajā	***Vedanā* born of mind contact**

The *suttas* indicate that all three types of *vedanā*, *dukkha*, *sukha* and *adukkhamasukha* are experienced through contact of the six sense organs and their external objects.[77]

2.2.5 Eighteen Kinds of *Vedanā*

In the *Saïāyatanavibhaõga Sutta* in the *Majjhima Nikāya*, eighteen kinds of mental exploration (*manopavicāra*) are enumerated:

- 6 kinds of exploration with joy
- 6 kinds of exploration with grief
- 6 kinds of exploration with equanimity [78]

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[76] SN.IV. 232, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), 1682.

[77] SN.III.47, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.886.

[78] MN.III.216-17, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1067. According to the commentary is applied thought and sustained thought (see Ibid. n.1235, Ibid, p. 1342).

Here the six-types of *vedanā* above are combined with three of the *indriyās*- joy (*somanassa*); grief (*domanassa*) and equanimity (*upekkhā*). On seeing a form with the eye…on hearing a sound with the ear….on smelling an odour with the nose…on tasting a flavour with the tongue…on touching a tangible with the body…on cognizing a mind-object with the mind one explores a form, which, as an object, is a cause (productive) of joy, grief, or equanimity. [79]

2.2.6 Thirty-six kinds of *Vedanā*

In the *Saïāyatanavibhaõga Sutta* of the *Majjhima Nikāya*, thirty-six kinds of vedanā are enumerated as follows: [80]

- Six types of joy based on the household life
- Six types of joy based on renunciation
- Six types of displeasure based on the household life
- Six types of displeasure based on renunciation
- Six types of equanimity based on the household life
- Six types of equanimity based on renunciation

These six types refer to the *vedanā* that arises by contact with the each of the six-external sense objects with their respective sense organ. These six types are applied to joy (*somanassa*), grief (*domanassa*) and equanimity (*upekkha*) and are subdivided into *vedanā* based on householder's life and *vedanā* based on renunciation. A description of these thirty-six kinds of *vedanā* as detailed in the *Majjhimā Nikāya* is presented in Table 5.

Table 5. Description of the Thirty-Six Kinds of *Vedanā* [81]

Joy (*Somanassa*)	Based on householder's life*(gehasitā)*	*Vedanā* that arises from the acquisition of a six-sense object that is desired for.

[79] Ibid., n.1237, p.1342.

[80] MN.III.217-220, Ibid., pp. 1066-71.

[81] MN.III.220, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.1070-1. According to commentary this is the equanimity associated with insight knowledge. It does not become lustful towards desirable object that come into range of the senses, nor does it become angry because of undesirable objects (cited in Ibid., note 1242, p.1343).

	Based on renunciation *(nekkhamasitā)*	*Vedanā* that arises from insight into the impermanent nature of the acquisition of a six-sense object
Grief (*Domanassa*)	Based on householder's life	*Vedanā* that arises from the non-acquisition of a six-sense object that is desired for
	Based on renunciation	*Vedanā* that arises from the supreme longing of liberation following insight into the impermanent nature of the six-sense objects.
Equanimity (*Upekkhā)*	Based on householder's life	*Vedanā* born from ignorance. This *vedanā* does not transcend the external objects (perhaps by lack of insight into their real nature)
	Based on renunciation	Vedanā born from insight into impermanent nature of the six-sense-objects.

The reference to the householders life and the life of renunciation, concerns the mental disposition of a persons and not a persons outer dress or appearance.[82] According to Hamiton, the distinction between the householder and the renunciate applies to the manner in which *vedanā* arises: "whether they arise from the perception of material things, or whether they arise from the discernment of the transitory nature of things seen". [83]

In the commentary, the *Pañcasūdanī,* the two terms of *gehasitā* and *nekkhamasitā* are explained as being similar to the terms *sāmisā* and *nirāmisā*.[84] The eighteen kinds of *vedanā* enumerated here are examples

[82] VRI,"Types of Vedanā and a State Beyond Vedanā", in **The Importance of Vedanā and Sampajañña**, p.32.

[83] Sue Hamilton, **Identity and Experience: The Constitution of the Human Being Accoring to Early Buddhism**, p.44.

[84] Mathieu Boisvert, The Five Aggregates: Understanding *Theravāda* Psychology and Soteriology, p.75.

of such forms of *vedanā*. Thus, *vedanā* here is subdivided into *sāmisa* and *nirāmisā*.

2.2.7 One Hundred and Eight Kinds of *Vedanā*

Finally, the one hundred and eight kinds of *vedanā* have been described as:

The above 36 kinds of *vedanā* in the past
The above 36 kinds of *vedanā* in the future
The above 36 kinds of *vedanā* at present[85]

In summary, the number of *vedanā* expounded varies depending on the context in which the *Dhamma* is being explained. The number of *vedanā* can be two, three, five, six, eighteen, thirty-six, or one-hundred and eight depending on the context. [86] In examining the different methods of exposition in the *Suttanta Piöaka*, it is apparent that *vedanā* is defined through its arising through contact with the six sense objects and their respective internal bases, and the corresponding *vedanā* fall under the category of either, *sukha*, *dukkha* or *adukkhamasukha*, which again fall under the subdivision of bodily or mental. In these methods of exposition, a further subdivision of *vedanā* into *sāmisa* and *nirāmisa* is also indicated. The *suttas* indicate these three *vedanā* may be *sāmisa* or *nirāmisa*. As seen previously, the two terms *gehasitā* and *nekkhamasitā* are explained as being similar to the terms *sāmisā* and *nirāmisā*.[87]. The following will examine *sāmisā* and *nirāmisā* in the *Tipiöaka*.

2.4 The Terms *Sāmisa* and *Nirāmisā*

The term *sāmisa* appears to be related to the word *'āmisā'*, which according to the PED, literally means "raw meat" or "flesh".[88] *Nirāmisā* thus means 'without raw flesh'". [89] In the English translation

[85] SN.IV.231-2, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.128.
[86] VRI,Op.cit p.32.
[87] Matthieu Boisvert, **The Five Aggregates: Understanding *Theravāda* Psychology and Soteriology**, p.75
[88] **PED**, p.104, s.v. *āmisā*.
[89] Matthieu Boisvert, Op.cit., p.75.

of the *Pāli* terms of *sāmisa* and *nirāmisa*, the translation of worldly or carnal and unworldly or spiritual, respectively, are commonly used. In this present research, I will maintain the *Pāli* terms *sāmisa* and *nirāmisā*, respectively.

In the *suttas* we can find that *vedanā* is categorised into *sāmisa* and *nirāmisa*· as seen in the following passage in the *Saæyutta Nikāya*:

> *Bhikkhus*, suppose there is a guest house. People come from the east, west, north and south and lodge there; *khattiyas*, *brahmins*, *vessads*, and *suddas* come and lodge there. So too, *bhikkhus*, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor pleasant feeling arises; carnal [*sāmisa*] pleasant feeling arises; carnal painful feeling arises; carnal neither-painful-nor-pleasant feeling arises; spiritual [*nirāmisa*] pleasant feeling arises; spiritual painful feeling arises; spiritual neither-painful-nor-pleasant feeling arises.[90]

Here it can be seen that *vedanā* is further divided into *sāmisa* and *nirāmisa* in a six-fold classification which can be summarized as follows:

Table Six. Six-fold Classification of *Vedanā*

Sukhā vedanā	*sāmisa*
	nirāmisa
Dukkhā vedanā	*sāmisa*
	nirāmisa
Adukkhamasukhā vedanā	*sāmisa*
	nirāmisa

According to the commentary to the *Satipaööhāna Sutta*, *sāmisā vedanā* refers to the six *vedanā* - *somanassa*, *domanassa*, and *upekkhā* connected with six-sense doors, and dependent on that which is tainted by defilements. *Niramisā vedanā* refers to *somanassa*, *domanassa* and

[90] SN.IV. 219, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya, p. 1273.

upekkhā vedanā connected with the six-sense doors, and not dependent on sense-desire.[91] One point to note, however, it can be seen above that the six *vedanā* pertain to *sukha, dukkha and adukkhamasukha*, which imply also bodily *vedanā* not solely mental. Anālayo, explains the terms as *sāmisa* and *nirāmisa* as "an ethical evaluation of feeling, an evaluation based not on the affective nature of a particular feeling, but on the ethical contact for its arising".[92] According to Boisvert, the *vedanā* represented as *nirāmisā* represent those *vedanā* which are not conducive to future defilements such as craving or aversion.[93] See Table 7.for details of the terms associated with *sāmisa* and *nirāmisā* in relation to *vedanā.* Then see Table 8 which presents an explanation of *sāmisa* and *niramisa* in the *Tipiöaka* and the respective commentary (also see Figure 2).

Table 7. Terms associated with *Sāmisa* and *Nirāmisa*

Sāmisa	*Nirāmisa*
Householders life (*gehasitāni*)[94]	Renunciation (*nekkhammasitāni*)[95]
Connected with the cords of pleasure[96]	Connected with insight[97]
Akusala	Kusala
Defiled or impure[98]	Undefiled or Pure[99]

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[91] Soma Thera, **The Way of Mindfulness**, pp.112-13.

[92] Anālayo, the doctoral dissertational thesis, "The *Satipaööhāna Sutta*", submitted to the **University of Peradeniya in 2000**, p.105.

[93] Matthieu Boisvert, **The Five Aggregates: Understanding *Theravāda* Psychology and Soteriology**, p.76.

[94] Walshe, Maurice.tr**., The Discourses of the Buddha** (Dīgha Nikāya), p.592

[95] Ibid

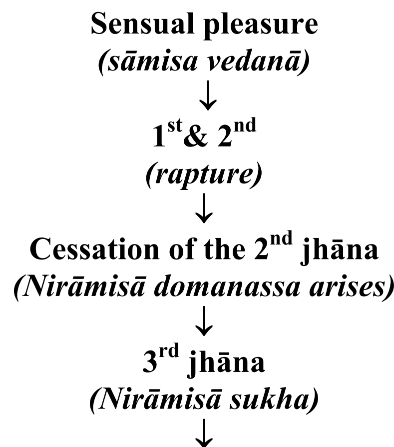
[96] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), n.1238, p.1342).

[97] Ibid

With attachment	Without attachment
carnal[100]	Non-carnal, spiritual[101]
worldly[102]	unworldly[103]

Table 8. Explanation of *Sāmisa* and *Nirāmisā*[104]

Vedanā	*Sāmisa*	*Nirāmisā*
Sukha	*Vedanā* connected with worldly sensuality (five cords of pleasure)	*Vedanā* arisen in the first *jhāna* etc. or by way of insight, or by way of recollection (of the Buddha etc.)
Dukkha	Sensual painful *vedanā* arisen through worldly sensuality[105]	*Vedanā* of displeasure (*domanassa*) arisen through yearning for the unsurpassed deliverances (arahantship).
Adukkhamasukha	Worldly *vedanā* arisen through worldly sensuality	*Vedanā* arisen by way of the fourth *jhāna*[106]



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[98] Matthieu Boisvert, Op. Cit., p.75; VRI, "Sāmisa and Nirāmisa in Meditation", in **Importance of Vedanā and Sampajañña**, p.53.

[99] Ibid.

[100] Maurice Walsh,. tr., Op.cit., p.592

[101] Ibid.

[102] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1273.

[103] Ibid

[104] Ibid, n. 244, p.1434.

[105] According to the Commentary, this refers to the painful feeling of those who undergo suffering because of sensuality.(cited from Bhikkhu Bodhi, tr., Op.cit., n. 244 p.1434).

[106] This is stated frequently in the suttas, ie. see MN.I.347, Ibid., p.451; MN.I.476, ibid., pp.579-80.

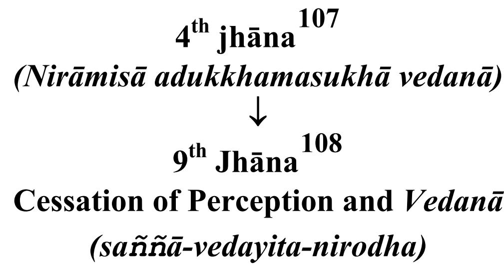


Figure 2. Relationship Between *Vedanā* and the *Jhānas*[109].

In sum, *sāmisā* and *niramisā vedanā* are associated with different kinds of pleasure, i.e. sensual pleasure and attainment of the different *jhānas*, respectively. [110] *Sāmisā* and *nirāmisa vedanā* will be defined separately in the following.

2.4.1 *Sāmisā Vedanā*

Sāmisā vedanā has been described as the *vedanā* that arises in dependence on these five cords of sensual pleasure. The five cords of pleasure can be summarized as follows in Table 9: [111]

Table 9. Five Cords of Pleasure

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[107] According to the commentary this is the grief cause by the loss of the jhāna. The grief does not arise immediately upon the cessation of jhāna, but only after reflection upon this disappearance. (cited in Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1306).

[108] This nine jhāna state has been associated with *Nibbāõa* by some scholars and is rendered the highest happiness SN.IV.225-228 (Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), pp.1275-8.

[109] Based on the *sutta* from MN.II.235-8, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., pp.845-6.

[110] SN.IV.225, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1275. According to the Commentary whether felt happiness [pleasure] or unfelt happiness is found, the Tathāgatha describes whatever is without suffering as happiness (cited from Ibid., n. 248 p.1435).

[111] MN.III:234, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p. 1082.

Five cords of pleasure
Forms cognizable by the eye
Sounds cognizable by the ear
Odours cognizable by the nose
Flavours cognizable by the tongue
Tangible cognizable by the body

These five cords of sensual pleasure are described in the *suttas* as "the five sense objects cognizable by the internal physical five-sense organs that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust".[112] The feelings of pleasure and joy that arise dependent on these five cords of pleasure have been described by the Buddha as "a filthy pleasure, a course pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, and that it should be feared". [113]

2.4.2 *Nirāmisā Vedanā*

In the *suttas*, *nirāmisā vedanā* has been described as *vedanā* arising through the different *jhānas* (1-4). In the *suttas*, *nirāmisā sukhā vedanā* is associated with the attainment of the different *jhānas*.[114] In the *Saæyutta Nikāya* the Buddha describes each of the *jhānas* in progressive order, stating that each successive sates is another kind of happiness that is more excellent and sublime than that happiness.[115]

Unlike *sāæisā vedanā*, *nirāmisā vedanā* should be cultivated, as seen in the following passage:

> Here, *bhikkhus*, quite secluded from sensual pleasure, secluded from unwholesome states, a *bhikkhu* enters upon and abides in the first

[112] Ibid.

[113] Ibid.

[114] SN.IV.225, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (*Saæyutta Nikāya*), p.1275.

[115] Ibid. According to the commentary, cessation is called happiness in the sense that it is unfelt happiness (*avedayitasukha*, the happiness of non-feeling). Thus felt happiness (*vedayitasukha*) arises by way of the cords of sensual pleasure and the eight meditative attainments, while cessation is called unfelt happiness. Whether it is felt or not, it is exclusively happiness in that happiness consists in the absence of suffering (*niddukkhabhāva*) (Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (*Saæyutta Nikāya*), n. 248, p.143).

jhāna...the second jhāna..the third jhāna…the fourth jhāna. This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment. I say of this kind of pleasure that is should be pursued, that is should be developed, that is should be cultivated, and that it should not be feared. [116]

The *Majjhima Nikāya* states[117] that when someone feels a certain kind of *vedanā* (either pleasant, painful, or neutral), unwholesome states increase and wholesome states diminish (*akusalā*), while when feeling another kind of vedāna (again the same three *vedanā*), unwholesome states diminish and wholesome states increase (*kusalā*). In the *Dīgha Nikāya*, the kinds of *vedanā* to be avoided and the type that should be sought after are spoken of, in relation to these three *vedanā*, respectively:

There are two kinds of happiness (*somanassa*): the kind to be pursued, and the kind to be avoided. The same applies to unhappiness (*domanassa*) and equanimity (*upekkhā*).This is how I have understood happiness: when I observed that in the pursuit of such happiness, unwholesome factors increased and wholesome factors decreased, then that happiness was to be avoided. And when I observed that in pursuit of such happiness and unwholesome factors decreased and wholesome ones increased, then that happiness was to be sought after. Now, of such happiness as is accompanied by thing and pondering, and of that which is not so accompanied, the latter is more excellent. The same applies to unhappiness and to equanimity.[118]

In sum, it is apparent from the *suttas* that *sāmisa vedanā* pertains to *vedanā* that lead to unwholesome states and that should be abandoned, whereas *nirāmisa vedanā* pertains to *vedanā* that are wholesome and that should be cultivated. [119] Now that the *Suttanta* explanation of *vedanā* has been examined, the *Abhidhamma* explanation will be explored in the following section.

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[116] Ibid.

[117] MN.I.475-6, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.578-9.

[118] DN.II.279, Walshe, Maurice.tr., **The Discourses of the Buddha** (Dīgha Nikāya), p.239.

[119] MN.I.476, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.579-80.

2.5 *Vedanā* in the *Abidhamma*

2.5.1 General Definition of *Vedanā*

In the *Abhidhammatthasaõgaha*, *vedanā* is described as "a universal mental factor, the *cetasika* with the function of experiencing the "flavour" of the object". [120] According to the *Yamaka* in the *Abhidhamma*, "there is no distinction between the terms *vedanā* and *vedanākkhanda* [*vedanā vedanākkhando ti*? *Āmantā*][121], and nowhere in the canon is such a distinction elaborated". [122] See Table. for description. *Vedanā* is said to have the function of feeling; it is "the affective mode in which the object is experienced".[123] From an *Abhidhammic* perspective, "both bodily and mental feeling are *nāma*, but they are entirely different kinds of feelings arising because of different conditions and at different moments"[124]

The *Abhidhamma* which microscopically analyzes mind and matter, demonstrates how *vedanā* serves an important factor in terms of which consciousness can be classified [125] Moreover, it details how all consciousness is accompanied by *vedanā*, and thus at every moment there is *vedanā*. [126] The characteristic, function, manifestation and the proximate cause of *vedanā,* as elucidated in the *Abhidhamma*, is described in the *Visuddhimagga* as follows:

> Feeling is said to have the characteristic of being felt (*vedayita).* [127] Its function is experiencing, or its function is to enjoy the desirable aspect of the object. Its manifestation is the relishing of the associated mental factors. Its proximate cause is tranquility. Whereas

[120] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), pp. 115-116.

[121] Ymk.17 (cited in Matthieu Boisvert, **The Five Aggregates: Understanding Theravāda Psychology and Soteriology,** p.51).

[122] Ibid.

[123] Bhikkhu Bodhi, Op.Cit, p.80

[124] Nina Van Gorkom, **Abhidhamma in Daily Life,** (Bangkok: Dhamma Study and Propagation Foundation, 1990). p. 17; p.81.

[125] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p. 34.

[126] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p. 34

[127] Ibid, p. 80.

the other mental factors experience the object only derivatively, feeling experiences it directly and fully.[128]

The *Vedanākkhanda* is described in the *Vibhanga* in the following tenfold division. See Table 10.

Table 10. Ten-fold Division of *Vedanākkhanda* in the *Vibhaõga*[129]

Singlefold	Associated with contact
Twofold	Accompanied by root (sahetuko); unaccompanied by root (ahetuka)
Threefold	Good; bad; neither good-nor bad

[128] Ibid.

[129] Vibh.15, Thiööhila Pahamakyaw Ashin, tr.,**The Book of Analysis** (Vibhaõga), pp.20-1.

Fourfold	Characteristic of the plane of desire (kāmāvacara); of form (rūpāvacara); of the formless plane (arūpāvacara); is supramundane (lokuttara)
Fivefold	Controlling faculty of pleasure (physical); of pain (physical); of mental pleasure; of mental pain; of indifference
Sixfold	*Vedanā* born of eye-contact; of ear-contact; of nose-contact; of tongue-contact; of body-contact; of mind-contact
Sevenfold	*Vedanā* born of eye-contact; of ear-contact of nose-contact; of tongue-contact; of body-contact; of mind-element-contact; of mind-consciousness-element-contact
Eightfold	*Vedanā* born of eye-contact; of ear-contact of nose-contact; of tongue-contact; of body-contact that is pleasant; of body-contact that is painful; of mind-element-contact; of mind-consciousness-element-contact
Ninefold	*Vedanā* born of eye-contact; of ear-contact; of nose-contact; of tongue-contact; of body-contact; of mind-element-contact; of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad
Tenfold	*Vedanā* born of eye-contact; of ear-contact of nose-contact; of tongue-contact; of body-contact that is pleasant; of body-contact that is painful; of mind-element-contact; of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad

2.5.2 Three and Five Kinds of *Vedanā* in the *Abhidhamma*

The *Abhidhammatthasaõgaha*, similarly to the *Suttanta*, expounds five kinds of *vedanā* as follows:

> Feeling, therein, is threefold, namely, pleasure, pain, and equanimity. Together with joy and displeasure it is fivefold. Pleasure

and pain are found in one, displeasure in two, joy in sixty-two, and the remaining (i.e equanimity) in fifty-five.[130]

> Wholesome resultant body-consciousness is the only one accompanied by pleasure [*sukha*]. Unwholesome resultant body-consciousness is the only one accompanied by [*dukkha*]. There are sixty-two kinds of consciousness accompanied by joy [*somanassa*]. Only two types of consciousness connected with aversion are accompanied by displeasure [*domanassa*]. All the remaining fifty-five types of consciousness are accompanied by indifference or equanimity [*upekkhā*]. Two types of consciousness are connected with *domanassa*. Of the 89 types of consciousness, in the remaining 85 are found either a pleasurable feeling or a neutral feeling.[131]

According to the *Abhidhammatthasaõgaha*, any of these five kinds of *vedanā*, arise with every consciousness. Similarly to the *Suttanta*, *vedanā* can be analyzed as either threefold or fivefold. When it is analyzed in terms of its affective quality, it is threefold: *sukha*, *dukkha*, *adukkhamasukha*.[132] When *vedanā* is analyzed with respect to faculty (*indryā*), it becomes fivefold.[133] In this threefold classification:

- *Sukhā vedanā*: includes both bodily pleasure and mental pleasure of joy.

- *Dukkhā vedanā*: includes both bodily pain and mental pain or displeasure.

- *Adukkhamasukhavedanā*: includes neither-painful-nor-pleasant mental feeling.

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[130] Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p. 117.

[131] Ibid.

[132] Ibid., p. 115-116

[133] Ibid.

Although *adukkhamasukha* can be both mental and bodily *vedanā* in the *Tipiöaka*, according to the *Abhidhamma* all bodily *vedanā*, are either *sukha* or *dukkha*, and they cannot they be *adukkhamasukha*.[134]

From an *Abhidhammic* perspective, "all these feelings are different; they arise because of different conditions". [135] *Vedanā* arise and passes away simultaneously with the consciousness it accompanies and thus at each moment *vedanā* is said to be different. [136] According to the *Dhammasangini* "only the sense of touch produces experiences of pain or pleasure, while feelings arising through any of the other four physical sense doors are said to be always neutral"[137]. This explanation seems to be inconsistent with the *suttas*, where sights, sounds, smells and tastes are described as being either pleasant or unpleasant, which in turn serves as the condition for the arising of *sukhā* and *dukkhā vedanā*, respectively.[138]

2.6 Conclusion

In concluding this chapter on the definition of *vedanā*, we have seen that *vedanā* has been enumerated different ways in the *Tipiöaka*. However, irrespective of the method of exposition in the *Suttanta Piöaka*, it is apparent that *vedanā* arises through contact with the six sense objects and their respective internal bases, and the *vedanā* produced fall under the category of either *dukkhā*, *sukhā* or *adukkhamasukhā vedanā*, which may further fall under the subdivision of bodily or mental, *sāmisa* or *nirāmisa*. Of the two types of *vedanā*, *sāmisā vedanā* should be abandoned and *nirāmisa vedanā* should be cultivated since it is not associated with unwholesome states. We have also seen that there seems to be variance in the explanation between the *Suttanta* and *Abhidhamma* pertaining to the existence of bodily *adukkhamasukhā vedanā* and the arising of the *vedanā* through the six-sense doors. Now that a sufficient definition of *vedanā* has been provided, the function and role of *vedanā* in relation to the practice of *Satipaööhāna* will be examined in the next chapter.

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[134] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), n. 212, p.1934.

[135] Nina Van Gorkom, N. **Abidhamma in Daily Life**, p. 18.

[136] Ibid.

[137] Dhs, 139-145 (cited in Anālayo, the doctoral dissertational thesis, "The Satipaööhāna Sutta", submitted to the **University of Peradeniya in 2000**, p.114.

[138] Ibid., p. 114.

Chapter III

Vedanā in the Practice of Satipaööhāna

First, the *Satipaöö hāna Sutta* will be explained in brief and its key characteristics identified. To understand *vedanā* in the practice of *satipaööhāna*, we need to first understand its role in liberation. Therefore, the findings on *vedanā* from the *Tipiöaka* will be presented in the framework of the Four Noble Truths. In the third part, the significance of *vedanā* in the practice of *satipaööhāna* will be presented.

3.1 The *Satipaööhāna Sutta* in Brief

The *Satipaööhāna Sutta* was delivered in the town of the Kurus named Kammākhus. The sutta occurs twice in the *Suttanta Piöaka* 1) as the 10th discourse of the *Majjhima Nikāya* and 2) as the 22nd discourse of the *Dīgha Nikāya* where it appears as the *Mahāsatipaööhāna Sutta*. The latter version differs from the first version only by extended analysis of the Four Noble Truths, included in *Dhammānupassanā*. The commentary to the *Satipaööhāna Sutta* was written in fourth century AC by Buddhaghosa. [139]The English translation of that commentary was later written by Venerable Soma Maha Thera of Ceylon (1960).[140]

The *Satipaööhāna Sutta* has been treated in extensive detail by research undertaken by Anālayo Bhikkhu[141]. Therefore, the present research is not concerned with an in-depth exploration of the *sutta*. Nonetheless, to examine *vedanā* in the practice of *satipaööhāna*, we must first understand what actually *satipaööhāna* is. I will use the framework presented by Anālayo Bhikkhu in his research (see Table 11).

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[139] Nyanaponika Thera. **The Heart of Buddhist Meditation**. London: Century, 1987., p. 9

[140] Soma, Thera, **The Way of Mindfulness** (*Satipaööhāna Sutta* Commentary), 1981.

[141] See Anālyo Bhikkhu, **The Satipaööhāna: The Direct Path to Realization**, (Kandy: BPS, 2004); Anālayo, the doctoral dissertational thesis, "*The Satipaööhāna Sutta*", submitted to the **University of Peradeniya in 2000**.

Table 11. The Three Level Structure of the *Saöipaööhāna Sutta*[142]

level 1: (outline)	**level 2: (essence)**	**level 3: (detailed exposition)**	
Direct path formula			Areas:
	Definition		
		breathing	Contemplation of the body
	refrain		
		4 postures	
	refrain		
		activities	
	refrain		
		31 impurities of the body	
	refrain		
		4 elements	
	refrain		
		9 stages of decomposition of a corpse (each followed by the 'refrain)	
	refrain		
		3 and 6 feelings	Contemplation of feelings [*vedanā*]
	refrain		
		16 mental states	Contemplation of mental states
	refrain		
		5 hindrances	Contemplation of *dhammas*
	refrain		
		5 aggregates	
	refrain		
		6 sense-spheres	
	refrain		
		7 factors of enlightenment	
	refrain		
		4 noble truths	
	refrain		
Prediction of realization			
Direct path formula			

[142] Anālayo Bhikkhu, **Satipaööhāna: The Direct Path to Realization**, 2003, p. 17; Anālayo Bhikkhu, the doctoral dissertational thesis, "The *Satipaööhāna Sutta*", submitted to the **University of Peradeniya in 2000**, p. 3.

As it can bee seen in the above table, the *Satipaöòhāna Sutta* comprises a three level structure. The key aspects found at the different levels: 'Direct Path Formula', 'Defintion' 'Four Areas of *Satipaöòhāna*', 'Refrain' and 'Prediction for Realization' will be examined in brief in the following.

3.1.1 Direct Path Formula

As it can be seen in the above table, the 'Direct Path Formula' is included in the first level structure of the *Satipaöòhāna Sutta*.[143] The introductory and concluding section of the sutta as a passage states that the *saöipaöòhāna* is the "direct path" to *Nibbāna*, as shown in the following:

> This is, bhikkhua, this direct way to the purification of beings, for overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of *Nibbāna*- that is the four foundations of mindfulness [*cattāro satipaöòhānā*][144].

Ekāyano ayaæ bhikkhave maggo in *Pāli* has been interpreted by most scholars as the *satipaöòhāna* being an exclusive path, i.e. 'This is the only way', 'This is the sole way'. [145] Nonetheless this translation has little support either from *suttas* or the commentaries. [146] The commentary to the *Satipaöòhāna Sutta* explains *ekāyana magga* as a single path, not a divided path; as a way that has to be walked by oneself alone, without a companion as a way that goes to one goal, *Nibbāna*. Bhikkhu Bodhi's translation of *satipaöòhāna* as the 'direct path' seems the most appropriate rendering [147].

The *Pāli* term *satipaöòhāna* is a compound term made up of two words. '*Sati*' originally had the meaning of 'memory' or 'rememberance'. However, in *Pāli* Buddhist literature, it primarily refers to the present, bearing the meaning of 'attention' or 'awareness'. It is

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[143] See Bhikkhu Anālayo, **Satipaöòhāna: Direct Path to Realization**, pp.15-30, for more detail on the general aspects of the 'Direct Path Formula'. See Rupert Gethin, **The Buddhist Path to Awakening**, (Oxford: Oneworld), 2001, pp.59-65.

[144] Walshe, Maurice.tr., **The Discourses of the Buddha** (Dīgha Nikāya), pp.335-350.

[145] See Soma, Thera, **The Way of Mindfulness** (Commentary to the *Satipaöòhāna Sutta*).

[146] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1505.

[147] Ibid., p. 1188.

restricted to attentivess that is good, skillful or right (*kusala*). The second part of the compound can be explained two ways: 1) *upaööhāna* which means "setting up" or "establishing" or 2) *paööhāna*, which means "foundation" or "domain"[148]. Thus, the term *satipaööhāna* has been commonly translated as the establishment or foundation of mindfulness/awareness.

3.1.2 Definition

The next section of the discourse 'definition', is identified by Anālayo as the second level of the *sutta*. This 'definition' which also occurs in other *sutttas* as the definition of right mindfulness (*sammā sati*), describes the essential aspects of *satipaööhāna* pratice and is hence crucial to understanding how the *satipaööhāna* is to be practiced.[149] The relevant passage in the *sutta* is as follows:

> A bhikkhu abides contemplating the body as body [*kayānupassanā*], feelings as feelings [*vedanānupassanā*], mind as mind [*cittānupassanā*], mind-objects as mind objects [*dhammānupassanā*], ardent [*ātāpī*], fully aware [*sampajāna*], and mindful [*sati*], having put away covetousness and grief for the world [*vineyya abhijjhādomanassa*] . [150]

Here two essential aspects of this direction path are revealed: 1) the four *satipaööhānas* for contemplation: body (*kāyānupassanā*), *vedanā* (*vedanānupassanā*), mind (*cittānupassanā*) and *dhammas* (*dhammanupassanā*); 2) the mental qualities instrumental for *satipaööhāna*: *ātāpī*, *sampajāna*, *sati*, *vineyya abhijjhādomanassa* (see Table 12 below).[151]

According to the commentary to the *Satipaööhāna Sutta,* the repetition in the phrase "contemplating body as body" etc. has the purpose of determining the object of contemplating and of isolating that

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[148] Ñyanaponika Thera, **The Heart of Buddhist Meditation**, pp.9-10); Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p. 1188.

[149] Ibid, p.30.

[150] MN.I. 56, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit,, pp. 145.

[151] Ibid., p.335. See Bhikkhu Anālayo, **Satipaööhāna: Direct Path to Realization**, pp.31-91, for more detail on the 'Definition' part of the sutta. See also Rupert Gethin, **The Buddhist Path to Awakening**, pp.29-44.

object from others with which it might be confused. [152] Thus, in this practice, the body should be contemplated as such, and not one's feelings, ideas, and emotions concerning it. The phrase also means that the body be contemplated simply as body and not as man, woman, a self or a living being. These considerations are similarly applicable to the other three *satipaööhānas*.[153]

Table 12. **Key characteristics of *Satipaööhāna* Contemplation**[154]

Ātāpi (diligent/continuity of effort) [155] + *Sampajaññā,* (clear comprehension/presence of wisdom) [156] + *Sati* (bare awareness/mindfulness) [157] + *Vineyya loke abhijjhādomanassaæ* (removal of covetousness and dejection) [158]

The *Pāli* term *sampajaññā*, which has often been translated as "clear comprehension"[159] or "clearly knowing"[160] is analysed in the commentary to the *Satipaööhāna Sutta* into four types:

1. *Sātthaka-sampajaññā*: *sampajañña* of the purpose of one's action (*purposeful sampajañña*)

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[152] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit.,p. 1189; Also see Soma Thera, **The Way of Mindfulness**, p.38.

[153] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p. 1189.

[154] Anālayo Bhikkhu, ***Satipaööhāna*: The** Direct **Path to Realization**, p. 27.

[155] See Ibid, pp.34-39.

[156] Bhikkhu Anālayo, Op.cit., p.39.

[157] Important aspects of sati are bare and equanimous receptivity, combined with an alert, broad, and open state of mind. See Bhikkhu Anālayo, Op.cit., pp.44-66 and pp.266-7.

[158] Ibid., p. 69. The commentaries identify these with the five hindrances.

[159] See Soma Thera, **The Way of Mindfulness**, pp.60-96; Ñanamoli Thera, **The Heart of Buddhist Meditation**.

[160] Bhikkhu Anālayo, Op.cit., p.39.

2. *Sappāya-sampajañña*: *Sampajañña* of the suitability of one's means (beneficial *sampajaññā*
3.*Gocara-sampajañña*: *Sampajañña* of the domain (not abandoning the subject of meditation during one's daily routine)
4. *Asammmoha-sampajañña*: sampajañña of reality (the knowledge that behind one's activities there is no abiding self- non-delusion *sampajañña*).[161]

The VRI have also conducted research into the definition of the term *sampajāñña* and have defined it as follows:

> This plethora of nouns and metaphors clearly convey that *sampajañña* is not merely awareness but wisdom. This definition is confirmed by the etymology of the word, formed by the addition of the prefix 'saæ' to '*pajānanā*', knowing with wisdom. Rather it refers to an intensified kind of understanding- knowing correctly with wisdom or knowing in totality with thorough understanding. This exhortion of the Buddha is to develop not simply awareness but also wisdom.[162]

3.1.3 Four Areas of *Satipaööhāna*

After 'definition', the discourse describes the four areas of *satipaööhāna* in detail- the third level of the structure of the *sutta*. The *Satipaööhāna Sutta* expounds twenty-one contemplation exercises. Each exercise has two aspects:

1. The basic instructions for the exercise.
2. Section on insight. This is the same for each exercise. It details how the contemplation is to be developed to deepen understanding of the phenomena under investigation.[163]

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[161] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p. 1191; also see Nyanaponika Thera, **The Heart of Buddhist Meditation**, The Heart of Buddhist Meditation, pp.46-55; VRI, "The Four Sampajañña", in **Importance of Vedanā and Sampajañña**, p.66; Soma Thera, **The Way of Mindfulness**, pp. 60-96.

[162] VRI,"Sampajañña", in **The Importance of Vedanā and Sampajañña**, p.41. Also see article by VRI,"The Four Sampajañña", in Ibid.

[163] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p. 1190.

The basic instructions for the exercise will be described under the heading of the 'Four Areas of *Satipaöõhāna*'. The section on insight will be detailed under the heading of 'Refrain'.

3.1.3.1 *Kāyānupassanā*

In *kāyānupassanā* (contemplation or observation of the body) fourteen exercises are described as shown in Table 13 and 14:[164]

Table 13. Exercises in *Kāyānupassanā*

1. Mindfulness of Breathing	**2. Four Postures**	**3. Sampajāna**
Here one observes each in-breath and out-breath naturally as it is: if it is long one understands the breath is long; if it is short one understands it is short. In this way, one trains to breathe in and to breathe out experiencing the whole body of breath and tranquilizing the bodily formation.[165]	When one is either standing, walking, sitting or lying one understands one is either standing, walking, sitting or lying.	Full awareness when: -going forward and returning -looking ahead and looking away -flexing and extending limbs -wearing robes and carrying out one's outer robe and bowl -eating drinking, consuming food and tasting -defecating and urinating -walking, standing, sitting, falling asleep, waking up, talking and keeping silent.

[164] See MN.I.56-59, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.145-49.

[165] See Anālayo, the doctoral dissertational thesis, "The *Satipaöõhāna Sutta*", submitted to the **University of Peradeniya in 2000**, p. 91.

Table 14. Exercises in *Kāyānupassanā*

4. Foulness of the Body	**5. Elements**	**6. None Charnel Ground Observations**
One reviews the body from the soles of the feet and down from the top of the hair, that there are these impurities: head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver diaphragm, spleen, lungs, large intestines, small intestines, contentions of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of joints, and urine.	One reviews that 'in this body there are the earth element, the water element, the fire element, and the air element'.	One contemplates nine different stages of the decomposition of a corpse thrown aside in a charnel ground, comparing one's body with it: 'This body too is of the same nature, it will be like that, it is not exempt from that fate'. 1. bloated corpse 1-3 days dead 2. corpse being devoured by animals or worms 3. skeleton with flesh and blood, held together with sinews 4. fleshless skeleton smeared with blood, held together with sinews 5. Skeleton without flesh and blood, held together with sinews 6. disconnected bones scattered in all directions 7. bones bleached white, the colour of shells 8. bones heaped up, more than a year old 9. bones rotted and

		crumbled to complete dust

3.1.3.2 *Vedanānupassanā*

In *vedanānupassana* (contemplation or observation of *vedanā*)[166] one understands:

> When feeling a pleasant feeling [*vedanā*]'I feel a pleasant feeling' [*vedanā*]; When feeling an unpleasant feeling 'I feel an unpleasant feeling'; When feeling a neither-painful-nor-painful feeling 'I feel a neither-painful-nor-pleasant feeling'; When feeling a worldly [*sāmisa*] pleasant feeling, 'I feel an unworldly [*nirāmisa*] pleasant feeling'; When feeling a worldly painful feeling, 'I feel an unworldly painful feeling; When feeling a worldly neither-painful-nor-pleasant feeling, 'I feel an unworldly neither-painful-nor-pleasant feeling.[167]

Here *vedanā* is contemplated in nine ways, as seen in Table 15:

Table 15. Contemplation of *Vedanā*

1. *sukhā vedanā*	4. *sāmisa sukha*
	5. *nirāmisa sukha*
2. *dukkhā vedanā*	6. *sāmisa dukkha*
	7. *nirāmisa dukkha*
3.*adukkhamasukhā vedanā*	8.*sāmisa adukkhamasukha*
	9.*nirāmisa adukkhamasukha*

3.1.3.3 *Cittānupassanā*

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[166] MN.I.59, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.149-50.

[167] Ibid.

In *cittānupassanā* (contemplating or observation of the mind) the mind is contemplated in twelve ways. One understands:

- mind affected by lust as mind affected by lust
- mind affected by hate as affected by hate
- mind affected by delusion as affected by delusion
- contracted mind as contracted mind
- distracted mind as distracted mind
- exalted mind as exalted mind
- unexalted mind as unexalted mind
- surpassed mind as surpassed mind
- concentrated mind as concentrated mind
- unconcentrated mind as unconcentrated mind
- liberated mind as liberated mind
- unliberated mind as unliberated mind[168]

3.1.3.4 *Dhammānupassanā*

In *dhammānupassanā* (contemplation or observation of mind objects) one contemplates mind-objects as mind-objects in terms of the following five aspects, as shown in Table 16: [169]

Table 16. Exercises in *Dhammānupassanā*

1. The Five Hindrances Sensual desire Ill-will Sloth and torpor Restlessness and remorse Doubt	One understands for each of the five hindrances: there being the hindrance in him ‘ there is hindrance in me’ or there being no hindrance in him ‘there is no hindrance in me’; how there comes to be the abandoning of the hindrance; and how there comes to be the future non-arising of the abandoned hindrance
2. The Five Aggregates Material form Feeling Perception	Here one understands: ‘such is material form, such its origin, such its disappearance’ ‘such is feeling, such its their origin,

[168] MN.I59-60, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.150-1.

[169] See MN.1.60-62, Ibid. p.151-4.

Formations Consciousness	such its their disappearance' 'such is perception, such its origin, such its disappearance' 'such are the formations, such its origin, such its disappearance' 'such is consciousness, such its origin, such its disappearance'
3. The Six Sense Bases (internal and external) Eye - forms Ear - sounds Nose – odours Tongue – tastes Body – tangibles Mind- mind-objects	One understands: These six internal and external bases The fetter that arises dependent on both How there comes to be the arising of the unarisen fetter How there comes to be the abandoning of the arisen fetter How there comes to be the future non-arising of the abandoned fetter
4. The Seven Enlightenment Factors Enlightenment factor Mindfulness enlightenment factor Investigation-of-states enlightenment factor Energy enlightenment factor Rapture enlightenment factor Tranquility enlightenment factor Concentration enlightenment factor	One understands for each of the seven enlightenment factors: There being this enlightenment factor in one, 'there is this enlightenment factor in me' Or there being no enlightenment factor in one, 'there is no enlightenment factor in me' How there comes to be the arising of the unarisen enlightenment factor How the arisen enlightenment factor comes to fulfillment by development
5. The Four Noble Truths	Here one understands as it actually is: 'This is suffering' 'This is the origin of suffering' 'This is the cessation of suffering' 'This is the way leading to the cessation of suffering'.

3.1.3.4 Refrain

Following the exposition of each exercise, a particular formula is given "refrain", which is placed under the second level structure of the

sutta. Refrain emphasizes the important aspects of contemplation as follows:

- One abides contemplating body as body; feelings as feeling [*vedanā as vedanā*]; mind as mind; or mind-objects as mind-objects (depending on respective exercise) internally or externally or both internally and externally.

- Or else one abides contemplating in the body; feelings; mind; or mind-objects its arising factors; or its passing away (vanishing) factors; or both its arising and passing away factors.

  The arising and vanishing factors of mind are the same as those for the body except that food is replaced by mentality-materiality, since the latter is the condition for consciousness. [170]

- Or else one is mindful that 'there is a body; feeling; mind; or mind-objects'.

Additionally, the *Satipaööhāna Sutta* expounds that one abides independent, not clinging to anything in the world. That is how one abides contemplating body as body, *vedanā* as *vedanā*, mind as mind and mind-objects as mind-objects.[171]

These insights identified by Anālayo as the Key aspects of *Satipaööhāna* 'Refrain' are shown below in Table 17.

Table 17. Key Aspects of the *Satipaööhāna* 'Refrain' [172]

ajjhata/bahiddhā (contemplating internally, externally, and both) + s*amudaya/vaya* (contemplating arising, passing away, and both) +

[170] See MN.I.56-63, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.145-55.

[171] See Ibid.

[172] Anālayo, the doctoral dissertational thesis, "The *Satipaööhāna Sutta*", submitted to the **University of Peradeniya in 2000**, p. 66.

ñāõamattāya paöissatimattāya
(awareness merely for the sake of knowledge)
+
na kiñci loke upādiyati
(not clinging to anything)

One particularly interesting aspect relates to the interpretation of internal and external. The *Abhidhamma* and the commentaries [173] associate internal with the person and external with corresponding phenomena in other human beings. [174] Modern meditation teachers have proposed different interpretations of internal and external.. Some have interepreted "internal" and external" to mean what is spatially internal and external. For example, external bodily *vedanā* are those observed at skin level (*abhiddhā*), while internal bodily *vedanā* are those occurring inside the body (*ajjhatta*). [175]

3.1.5 Realization of Prediction

The *sutta* concludes with the 'Prediction of Realization' which can be seen in the first level in the table above. Here the Buddha declares that if anyone should develop these four areas of *satipaööhāna* in such a way for up to seven years, or even up to seven months, or even up to seven days, one or two fruits could be expected for him: either final knowledge here and now (*arahantship*), or if there is a trace of clinging left, non-return (*anāgāmi*).[176] Thus, we can see in the *Satipaööhāna Sutta*, *Arahatship* or *Anāgāmi* can be attained this very life if one practices *satipaööhāna* properly.

3.1.6 Interpretation of the *Satipaööhāna Sutta*

Now that the *Satipaööhāna Sutta* has been presented, the question now arises as why did the Buddha teach the four areas of

[173] Soma Thera, **The Way of Mindfulness**, p.113.

[174] Anālayo, **Satipaööhāna: Direct Path for Realization**, p.95 See also 95-8; Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1506

[175] See Ānālayo, Op.cit., 99-102 for further details on alternative interpretations of internal and external contemplation.; See S.N. Goenka, **Discourses on the *Satipaööāna Sutta***.

[176] MN.I.63, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p. 155.

satipaööhāna? According to its commentary, it is by way of suitability for those being trained. [177] See Table 18.

Table 18. Correlations for the Four *Satipaööhānas*[178]

	Contemplation of the body	Contemplation of *vedanā*	Contemplation of mental states	Contemplation of *dhammas*
Aggregate	body	feeling	consciousness	Cognition + voilition
Recommended for:	Dull craver	Keen craver	Dull theoriser	Keen theorizer
Type of meditator:	Dull samatha	Keen samatha	Dull *vipassanā*	Keen *vipassanā*
Establishes:	Absence of beauty	unsatisfactoriness	impermanence	Absence of self
Types of realization:	desirelessness	desirelessness	emptiness	signlessness

The commentary further elaborates that the contemplations in the *Satipaööhāna Sutta* progress from gross to subtle aspects of experience.[179] According to Anālayo, despite the distinctive nature of each area of *satipaööhāna*, interrelatedness amongst them was possible.[180] As stated by Anālyo:

> Any meditation practice from the four *satipaööhānas* can serve as the main focus of insight contemplation and lead to realization. At the same time, meditations from one *satipaööhāna* can be related

177 See Soma Thera, Op.cit.,, p.28.

178 Anālyo Bhikkhu, Anālayo, the doctoral dissertational thesis, "The Satipaööhāna Sutta", submitted to the **University of Peradeniya in 2000**, p. 10; See Soma Thera, **The Way of Mindfulness**, p.xxiii.

179 Anālayo, Op.cit., p.269

180 Ibid, p12.

with those from other *satipaööhānas*. This indicates the flexibility of the *satipaööhāna* scheme, which allows freedom for variation and combination according to the character and level of development of the meditator. [181]

In concluding this section, it is clear that thorough understanding the practice of *satipaööhāna* is crucial since it has been prescribed by the Buddha as the ‘direct path’ to liberation. Anālayo’s research suggests that an interrelationship between the four areas of *satipaööhāna* may exist. Here, we can see that *vedanā* is implicated as one of the four areas of *satipaööhāna* (*vedanānupassanā*). Thus, to examine the importance of vedanā in the practice of *satipaööhāna*, a clear understanding of *vedanā* in liberation is practically assessed in its significance in the realization of the Four Noble Truths. The significance of *vedanā* in the Four Noble Truths will be examined in the following sections.

3.1 Significance of *Vedanā* in Liberation: Realization of the Four Noble Truths (*Cattāri Ariyasaccāni*):

> And, what, bhikkhus, have I taught? I have taught: ‘This is suffering [*dukkha*]’; I have taught: ‘This is the origin of suffering’; I have taught: ‘This is the cessation of suffering’; I have taught: ‘This is the way leading to the cessation of suffering.’ And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. Therefore, I have taught this. Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering’…And exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’’’[182]

As can be seen in the passage above, the Buddha emphasized two things: *dukkha* and its cessation. The basic fundamental teachings of the

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[181] Ibid., p.270, also see pp.19-21.

[182] SN.V.437-8, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), pp.1857-8.

Buddha are framed within the Four Noble Truths, which constitutes the very essence, the core of Buddhism. It was these four truths that the Buddha awakened to on the night of his enlightenment[183] and preached in his first sermon to five ascetic monks in Deer-Park, Isipatane, Saranath, as expounded in the *Dhammacakkappavattana Sutta*.[184] Setting into motion the turning of the wheel of *Dhamma*, this was the start of the Buddha's selfless ministry of 45 years of teaching to all classes of people[185]. As seen in the passage above, the Four Noble Truths are:

1. the noble truth of *dukkha*
2. the noble truth of the origin of *dukkha*
3. the noble truth of the cessation of *dukka*
4. the noble truth of the way leading to the cessation of dukkha[186]

It is clear from early Buddhist suttas that the experience of *vedanā* has a very special role in the understanding, realizing and practicing of the Four Noble Truths:

> Now to him who has feelings [experiences vedanā], monks, I make known: This is Ill [*dukkha*]. I make known: This is the arising of Ill. I make known: This is the making Ill to cease. I make known: This is the practice that leads to the making Ill to cease.[187]

In this chapter, the significance of *vedanā* in liberation will be analyzed with reference to the realization of each of the four noble truths. Under each truth, a brief explanation will be provided preceding the analysis of *vedanā.*

3.2.1.1 The First Noble Truth: *Dukkha* (*Dukkha-ariyasacca*)

Although the Pali word *dukkha* has been translated as 'pain' or suffering', it has far wider significance in the context of the First Noble Truth.[188] As well as encompassing the ordinary meaning of 'suffering', it also includes the idea of 'imperfection', 'impermanence', 'emptiness',

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[183] Ibid.
[184] Ibid.
[185] W. Rahula, **What the Buddha Taught**, p.xv.
[186] SN.V.437-8, SN.V.437-8, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), pp.1857-8.
[187] AN.I.176, Woodward, F.L, tr. **The Book of Gradual Sayings** (Aõguttara Nikāya), Vol.1, Oxford: PTS, 1995), p.160.
[188] W. Rahula, Op.cit., p. 16.

'insubstantiality'. The First Noble Truth of *Dukkha* in the suttas is encapsulated in the following passage:

> Now this, bhikkhus, is the noble truth of suffering [*dukkha*]: birth is suffering, aging is suffering, illness is suffering, death is suffering, [sorrow and lamentation, pain, grief and despair are suffering], union with what is unpleasing is suffering, separation from what is pleasant is suffering, not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.[189]

Thus it can be seen from above, the term *dukkha* embraces a range of experiences and it is difficult to find one word that can adequately encompass its whole conception.[190]

The conception of *dukkha* may be viewed from three aspects:

1. *dukkha* as intrinsic or ordinary suffering (*dukkha-dukkha*)
2. *dukkha* as produced by change (*vipariòāma-dukkha*)
3. *dukkha* as formations conditioned states (*saõkhāra-dukkha*)[191]

In the following, *vedanā* will be examined in relation to the three conceptions of *dukkha*.

Vedanā in the First Noble Truth

The importance of *vedanā* in the realization of the first noble truth of suffering can be seen in the following passage:

> It is friends, for the full understanding of suffering that the holy life is lived under the Blessed One.'…The eye…mind, friends is suffering….Forms…mental phenomena are suffering….Eye-consciousness….mind-consciousness is suffering…Eye-contact…mind-contact is suffering….Whatever feeling arises with eye-contact-mind-contact as condition- whether pleasant or painful or

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[189] SN.V. 421, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya),
p.1844.

[190] W. Rahula, **What the Buddha Taught**., p. 17

[191] Vism.XV.36, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga), p.569-71; Rahula, Op.cit, p.19.

neither-painful nor pleasant- that too is suffering: it is the full understanding of this that the holy life is lived under the Blessed One.[192]

1. ***Dukkha* as 'intrinsic' or ordinary suffering (*dukkha-dukkha*)**

Dukkha-dukkha is defined in the *Visuddhimagga* as follows:

> All kinds of suffering in life like birth, old age, sickness, death, association with unpleasant persons and conditions, separation from beloved one and pleasant conditions, not getting what one desires, [pain], grief, lamentation, distress- all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in *dukkha* as ordinary suffering [*dukkha-dukkha*]. [193]

All these kinds of suffering of life are mostly included in *dukkha* because they are the basis for bodily and mental pain. [194] Here bodily and mental *dukkhā vedanā* are called *dukkha-dukkha* because of painfulness. Hence, each of these aspects of *dukkha* identified above is intimately tied in with bodily and mental *dukkhā vedanā*.[195] For instance, in the *Visuddhimagga* the bodily *dukkhā vedanā* that arises in one in the course of the birth process is described as seen in the following passage:

> The pain that arises in him when the mother gives birth, through his being turned upside-down by the kamma produced winds [forces] and flung into the most fearful passage from the womb, like an infernal chasm, and lugged out through the extremely narrow mouth of the womb, like an elephant through a keyhole, like a denizen of hell being pounded to pulp by colliding rocks- this is the suffering rooted in parturition. [196]

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[192] SN.IV.139, Bhikkhu Bodhi, tr., Op.cit., p.1214.
[193] W. Rahula, **What the Buddha Taught**, p. 19.
[194] Vism.XVI.36, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga), p.569-71.
[195] Vism. XVI.36-43, Ibid., pp.569-71.
[196] Vism.XVI.40, Ibid., p.570.

The direct association between bodily *dukkhavedanā* and suffering can be vividly seen in relation to death in the following passage:

> Without distinction as they die, pain grips their minds impartially when wicked men their foul deeds see of sign of new rebirth, may be, also when good men cannot bear to part from all they hold dear. Then bodily pain severs sinews, joints and so on, and continue, torture unbearable, which racks all those vitals death attacks with grips that shall no more relax. Death is the basis of such pain, and this suffices to explain why death the name of pain should gain.[197]

Moreover, both bodily and mental *dukkhā vedanā* themselves are identified as *dukkha-dukkha.* The *Visuddhimagga* points out an interesting interrelationship between the two aspects of *dukkhā vedanā* in the following passage:

> Pain [*dukkha*] is bodily pain [*kāyikadukkha*]. Its characteristic is the oppression of the body. Its function is to cause grief in the foolish. It is manifested as bodily affliction. It is suffering because it brings mental suffering. Hence this is said:
>
> Pain distressed bodily,
> Thereby distressing mentally again;
> So acting fundamentally,
> It therefore is especially called pain.[198]
>
> Grief [*domanassa*] is mental pain. Its characteristic is mental oppression. Its function is to distress the mind. It is manifested as mental affliction. It is suffering because it is intrinsic suffering [*dukkha-dukkha*], and because it brings bodily suffering. For those who are gripped by mental pain tear their hair, weep, thumb their breasts and twist and writhe; they throw themselves upside down, use the knife, swallow poison, hang themselves with ropes, walk on fires, and undergo many kinds of suffering. Hence, this is said:
>
> Though grief itself distress mind,
> It makes distress of bodily kind occur,
> And that is why this mental grief

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[197] Vism.XVI.47, Ñānamoli Bhikkhu. tr., **The Path of Purification** (Visuddhimagga), p.572

[198] Vism.XVI.50, Ibid. p.573.

Is pain, as those that have no grief aver.[199]

Thus, it can be seen that all types of suffering of life are included in *dukkha* because they are the basis for the subsequent arising of bodily and mental *dukkhā vedanā*. *Dukkhā vedanā* seems to the most important aspect of what is defined as *dukkha* here because it is felt as pain and hence is manifested as painfulness. Here an interrelationship between bodily and mental *vedanā* is indicated. The two seem inseparable, as bodily *dukkhā vedanā* gives rise to mental *dukkhā vedanā* and mental *dukkhavedanā* gives rise to bodily *dukkhā vedanā*. Hence, *dukkhā vedanā* seems to have an integral function in the realization of *dukkha-dukkha*.

2. *Dukkha* as produced by change (*vipariṓāma-dukkha*)

Here bodily and mental *sukhā vedanā* are called *dukkha* in change because they are a cause for the arising of pain when they change.[200] To expose the danger in *vedanā*, the Buddha chose the highest type of mundane pleasure, the bliss and peacefulness of the *jhānas,* to show that even those states are impermanent and thus *dukkha*, as shown in the following passage:[201]

> And what, bhikkhu, is the gratification in the case of feelings? Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna….On such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say. ..[again repeated for the second, third and fourth *jhānas*]..And what, bhikkhus, is the danger in the case of feelings? Feelings are impermanent, suffering and subject to change. This is the danger in the case of feelings. [202]

Sukhā vedanā is not permanent or everlasting. Sooner or later it changes. When it changes, it produces pain, suffering, unhappiness. This

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[199] Vism.XVI.51, Ibid.

[200] MN.I.303, Bhikkhu Ñāṓamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.401.

[201] Ibid., n. 204 p.119.

[202] MN.I.89-90, Ibid., pp.184-5.

vicissitude is included in *dukkha* as suffering produced by change.[203] Hence, the understanding of the truth of this *sukhā vedanā* is a clear and tangible way of realizing this aspect of *dukkha*.

3. ***Dukkha* as 'formations' or 'conditioned states' (*saækhāra-dukkha*)**

This aspect of *dukkha* pertains to the following statement made by the Buddha: 'In short these five aggregates subject to clinging are *dukkha*.[204] In this way, the five aggregates together are identified as *saõkhāra-dukkha*. The five aggregates subject to clinging are defined in the following passage (see Table 19 for description):

> And what, friends, are the five aggregates affected by clinging that, in short, are suffering? They are the material form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging. These are the five aggregates affected by clinging, that in short, are suffering. This is called the noble truth of suffering.[205]

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[203] W. Rahula, **What the Buddha Taught**, p.20.

[204] SN.V.42, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p. 1844.

[205] MN.III.251, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1099.

Table 19. Description of the Five Aggregates in the *Suttanta Piöaka*[206]

Aggregate of Matter or Form (*Rūpakkhanda)*	**Aggregate of *Vedanā* (*Vedanā-kkhana*)**	**Aggregate of Perception (*Saññākkhanda*)**	**Aggregate of Mental formations (*Saõkhāra-kkhanda*)**	**Aggregate of Consciousness (*Viññaóakkhanda*)**
Four Great Elements (cattāri mahābhūtani)- solidity, fluidity, heat and motion. The Derivative (upādāya-rūpa) of the Four Great Elements- five material sense-organs and their respective sense objects.[207] Internal and External	All three types of *vedanā* are included- painful, pleasant, neither-painful-nor pleasant, experienced through contact of the six sense organs with external objects. All our mental and bodily *vedanā* are included in this group. Whatever kind of *vedanā*- past, future or present, internal or external, gross or subtle, inferior or superior, far or	Also of six kinds, in relation to six internal faculties and the corresponding six external objects.[210] Like *vedanā*, they are produced through the contact of our six faculties with the external world. It is the perceptions that recognize objects whether physical or mental.[211]	All volitional activities both good and bad. What is generally known as kamma comes under this group. Just like *vedanā* and saññā, *saõkhāra* is of six kinds, connected with the six internal faculties and the corresponding six objects (both physical and mental) in the external world.[212]	Consciousness does not recognize an object. It is only a sort of awareness- awareness of the presence of an object.[213] Like *vedanā*, saññā and *saõkhāra*, consciousness also is of six kinds, in relation to six internal faculties and the corresponding six external objects.[214] Consciousness is named according to the condition through which it arises.[215]

[206] For detailed description on the five aggregates see Matthieu Bosivert, **The Five Aggregates: Understaning *Theravāda* Psychology and Soteriology** and Sue Hamilton, **Identity and Experience: The Constitution of the Human Being According to Early Buddhism**, (Luzac Oriental: Oxford, 1996).

[207] W. Rahula, **What the Buddha Taught**, p.21.

[208] SN.III.47, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.886.

[209] SN.III.60, Ibid., p. 896.

[210] Ibid.

[211] W. Rahula, Op.cit, p. 22.

[212] SN.III.60, Op.Cit, p.896.

[213] W. Rahula, Op.cit.,p.23.

[214] SN.III.61, Op.cit, pp.896-7.

[215] W. Rahula, Op.cit., p.24.

	near[208] There are these six classes of *vedanā: vedanā* born of eye-contact .. mind-contact.[209]			

What we call a 'being', or an 'individual', or 'I', is only a convention or a label given to the combination of these five aggregates. The word aggregate is translated from the *Pāli* term *khandha* (in *Sanskrit =skandha*) which can mean "a heap or mass" (*rāsi*)[216]. The five aggregates are all impermanent, all constantly changing. 'Whatever is impermanent is *dukkha*' (*Yad annicaæ taæ dukkhaæ*). This is the true meaning of the Buddha's words: 'In brief the five aggregates of attachment are *dukkha*.' They are not the same for two consecutive moments. They are in a flux of momentary arising and disappearing. [217] Therefore, they should not be taken as 'self':

> …any kind of material form..feeling...perception…formations and consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all material form…consciousness should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am Not, this is not my self."[218]

Here it can be seen that *vedanā*, as an aggregate subject to clinging, has significance as an object of suffering in the first noble truth. In the *Saæyutta* Nikāya, the *vedanā* aggregate subject to clinging is defined as follows:

> Whatever kind of feeling [*vedanā*] there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, that is tainted, that can be clung to.[219]

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216 Bhikkhu Bodhi, Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma** (The Abhidhammmattha Saægaha), p. 840.

217 W. Rahula, **What the Buddha Taught**, p.25.

218 MN.I.42, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.527.

219 SN.III:47, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.887.

To emphasize the impermanent characteristic of *vedanā*, the Buddha states that these three feelings are "impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation". [220] The impermanent nature of *vedanā* has been clearly indicated in the *suttas*, because of the conditions which give rise to *vedanā* are also impermanent. *Sukha*, *dukkha* and *adukkhamasukkhavedanā* that one experiences in dependence upon the six internal bases is impermanent, and subject to change[221]. The impermanent and insubstantial nature of *vedanā* is further explained by the commentary:

> a bubble (*bubbuïa*) is feeble and cannot be grasped for it breaks up as soon as it is seized; so too feeling is feeble and cannot be grasped as permanent and stable. As a bubble arises and ceases in a drop of water and does not last long, so too with feeling: 100, 000 koöis of feelings arise and cease in the time of a fingersnap (one *koöi*= 10 million). As a bubble arises in dependence on conditions, so feeling arises in dependence on a sense base, an object, the defilements, and contact[222]

In our ignorance, we consider *vedanā* as 'self': 'This is mine' (etaæ mama); 'This I am' (eso 'ham asmi); 'This I is my self' (eso me attā). It is because we cling to feeling as 'self' that there is *dukkha*, as seen in the following passage:

> How, householder, is one afflicted in body and in mind? "He regards feelings as self, or self as possessing feelings, or feeling as in self, or self as in feeling. He lives obsessed by the notions: 'I am feeling, feeling is mine'. As he lives obsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there arises in him sorrow, lamentation, pain, displeasure and despair.[223]

Vedanā, however, cannot be regarded as self. [224] In the *suttas*, the Buddha states that whatever is subject to change is *dukkha*. Whatever is

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[220] SN.IV.214, Ibid., p. 1269.

[221] MN.III.273-4, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.1122-3

[222] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p. 1086.

[223] SNIII:3, Ibid, p.885.

[224] DN.II.68, Walshe, Maurice.tr., **The Discourses of the Buddha** (Dīgha Nikāya), p.227.

impermanent, *dukkha* and subject to change cannot be regarded as 'This is mine, this I am, this is my 'self':[225]

> What do you think, bhikkhu, is the eye permanent or impermanent? "Impermanent, venerable sir."…"Is the ear…the nose…the tongue….the body…the mind…mind-consciousness…mind-contact…whatever feeling arises with mind-contact ….whatever feeling arises with mind-contact as condition-whether pleasant or painful or neither-painful-nor-pleasant-permanent or impermanent?"- Impermanent, sir".- "Is what is impermanent suffering or happiness?"- "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self' – "No, venerable sir".[226]

In sum, *vedanā* as one of five aggregates is thus characterized by the three marks or characteristics of existence (*tilakkhaóa*): impermanent (*anicca*), suffering (*dukkha*), non-self (*anattā*)[227]. Out of ignorance we cling to *vedanā*, seeing it as permanent, pleasure and self. With change, alternation of *vedanā* suffering arises. Hence, *vedanā* in itself is not *dukkha*, but it is the clinging or attachment to *vedanā*, not seeing its true nature, that is *dukkha*. "When there is feeling, by clinging to feeling, by adhering to the feeling, the fetters, adherences, and shackles arise".[228] This process of the origin of *dukkha* is detailed in the process of *paöiccasamuppāda* (dependent origination) in the next section under the second noble truth of the origin of *dukkha*.

In concluding this section, this research indicates that the understanding of *vedanā* has an important role in the realization of the first noble truth of *dukkha* in all its aspects. All things identified as *dukkha* give rise to *dukkhā vedanā* (i.e. aging, old age). These are *dukkha* because *dukkhā vedanā* is felt as painful. Not only *dukkhā vedanā* is painful when it persists, *sukhā vedanā* is painful when it changes and *adukkhamasukha* is *dukkha* when there is no knowledge of it.[229] The main emphasis in this first noble truth is that *vedanā* as an aggregate

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[225] MN.III.20-1, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p.890-1.

[226] SN.IV.48, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1159.

[227] See *Khandhasaæyutta,* Ibid.

[228] SN.III.186, Ibid., p.982.

[229] MN.I.303. Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.401.

subject to clinging is *dukkha* due to its impermanent nature. All conditioned phenomena are impermanent. Whatever is impermanent and subject to change is *dukkha*. It is very important to understand this First Noble Truth of *Dukkha* clearly because, as the Buddha says, "one who also sees suffering, also see the origin of suffering, also see the cessation of suffering, also see the way leading to the cessation of suffering".[230] *Vedanā* provides the means to understand the noble truth of *dukkha*. This process will be examined in further detail in the following section.

3.2.1.2 The Second Noble Truth

According to the second noble truth of *dukkha*, it is this craving manifesting itself in various ways that gives rise to all forms of *dukkha* and the continuity of beings:

> Now this, bhikkhus, is the noble truth of the origin of suffering: it is craving [*taóhā*] which that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures [*kāma-taóhā*], craving for existence [*bhava-taóhā*[, craving for extermination [*vibhava-taóhā*].[231]

More specifically, it is the craving based on the five aggregates affected by clinging that is the origin of *dukkha*, as seen in the following statement: "The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering". [232]

From the definition above, *taõhā*, in essence, can be seen as continuing that which is pleasant and craving to get rid of that which is unpleasant. Therefore, *taõhā* means both craving and aversion[233].All beings who are not free from *taõhā*, continue in the cycle of repeated existence, as seen in this passage in the *Sutta-Nipāta*:

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[230] SN.V.437, Bhikkhu Bodhi, tr., Op.cit., p.1857.

[231] SN.V.421, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1844.

[232] MN.I.191, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya, p.283.

[233] S.N. Goenka, "Why and What is Vedanā?" **Vedanā and Sampajāñña Seminar,**, p.4.

> A man accompanied by craving, journeying-on for a long-time to existence in this form or existence in that form, does not pass beyond journeying-on.[234]

Renewal of existence, in turn, brings suffering of new birth, death, ageing, illness and death.

Although, this noble truth emphasizes craving as the origin of *dukkha*, it is said that it should not be taken as the first cause, for there is no first cause possible, since everything is interdependent. The origin of the whole mass of *dukkha*, the cycle of repeated existence, *samsāra*, is explained by the doctrine of *Paöiccasamuppāda* 'Dependent Origination'. According to this doctrine everything is conditioned, relative and interdependent. [235] Dependent origination is usually expounded in a sequence of twelve factors (*dvādasaõga*) joined into a chain of eleven propositions, as seen below in Table 20.

Table 20. Twelve Links in *Paöiccasamuppāda* [236]

	12 Links	Meaning as defined in The Majjhima Nikāya[237]
1.	Ignorance (avijjā)	Lack of knowledge of the four noble truths
2.	Volition (*saõkhāra*)	Unwholesome and wholesome volitions or kamma (bodily, verbal and mental)
3.	Consciousness (*viññāna*)	Six classes (eye-mind consciousness)
4.	Mentality-materiality (*nāmarūpa*)	Mentality: *Vedanā*, saññā, *saõkhāra*, phassa Materiality-The four great elements and the material derived from these elements.
5.	Six-sense base (*saïāyatanā*)	Six sense bases (the eye-base…mind-base)
6.	Contact (*phassa*)	Six classes (ear..mind-contact)
7.	Feeling (*vedanā*)	Six classes of *vedanā* (feeling-born of eye-contact…feeling-born of mind-contact)

Sn.II.144, K.R.Norman, tr. **The Group of Discourses** (Sutta-Nipāta), (PTS:Oxford), 1992, p.85.

[235] W. Rahula, **What the Buddha Taught**, p.53.

[236] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.517.

[237] MN.I.53, Ibid., p.141.

8.	Craving (*taõhā*)	Six class (craving for forms …mind-objects)
9.	Clinging (*upādāna*)	Four kinds: clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to doctrine of self.
10.	Becoming (*bhava*)	Three kinds: sense-sphere being, fine-material being, and the immaterial being.
11.	Birth (*jāti*)	Birth of beings in various orders of beings, their coming to birth, precipitation (in womb), generation, manifestation of the aggregates, obtaining the bases for contact.
12.	Old age, death.. (*jaramaraõa…*)	Ageing: ageing of being in various orders, old age, brokenness of teeth, greyness of hair, wrinkling of skin, decline of life, weakness of faculties. Death: The passing away of being out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body.

1. *Avijjāpaccayā saõkhārā*: Dependent on ignorance (*avijjā*) there arises mental formations (*sankhāra*).

2. *Saõkhārapaccayā viññāõaæ*: Dependent of mental formations (*sankhāra*) there arises consciousness (*viññāna*).

3. *Viññāõapaccayā nāma-rūpaæ*: Dependent on consciousness (*viññāna*) there arises mentality-materiality (*nāma-rūpa*).

4. *Nāma-rūpapaccayā saïāyatanaæ*: Dependent on mentality-materiality (*nāma-rūpa*) there arises six sense doors (*saïāyatana*).

5. *Saïāyanatanapaccayā phasso*: Dependent on six sense doors (*saïāyatana*) there arises contact (*phassa*).

6. *Phassapaccayā vedanā*: Dependent on contact (*phassa*) there arises *vedanā*.

7. *Vedanāpaccayā taóhā*: Dependent on *vedanā* there arises craving (*taóhā*).

8. *Taóhāpaccayā upādānaæ* Dependent on craving (*taõhā*) there arises clinging (*upādāna*).

9. *Upādānapaccayā bhavo*: Dependent on clinging (*upādāna*) there arises becoming (*bhava*).

10.*Bhavapaccayā jati*: Dependent on becoming (*bhava*) there arises birth (*jāti*).

11.*Jātipaccāya jarāmaraõaæ*: Dependent on birth (*jāti*) arises 12. death, decay, lamentation, pain, grief and despair (*jarāmaraõa*).

As it can be seen from above, it is through ignorance, which is lack of knowledge of the Four Nobles, that we continue on this cycle of samsaric existence:

> By not understanding the Noble Truth of Suffering we have fared on, by not understanding the Noble Truth of the Origin of Suffering, of the Cessation of Suffering, and of the Path Leading to the Cessation of Suffering we have fared on round the cycle of birth-and-death. And by the understanding, the penetration of the same Noble Truth of Suffering, of the Origin of Suffering, of the Cessation of Suffering and the Path Leading to the Cessation of Suffering, the craving for becoming has been cut off, the support of becoming has been destroyed, there is no more re-becoming. [238]

The cycle of samsaric existence is dependent on the operation of these twelve causal links, each being dependent upon the preceding one. As long as the cycle of becoming keeps turning, one is afflicted by the whole mass of *dukkha*. This process of cause and effect is called *anumola-paöiccasamuppāda* (Law of Dependent Origination in forward order). [239]

Vedanā in the Second Noble Truth

It can be seen clearly from the formula of Dependent Origination that *vedanā* has a crucial role in the arising of *dukkha*, serving as the main condition for the arising of craving. These following three links explain the process clearly:

1. Saïāyatanapaccayā phasso: Dependent on the six senses, contact arises

[238] DN.II.90, Walshe, Maurice.tr.**, The Discourses of the Buddha** (Dīgha Nikāya), p.239.

[239] VRI, "Vedanā in Paöiccasamuppāda", in **Sayāgyi U Ba Khin Journal**, p.255.

2. Phassapaccayā vedanā: Dependent on contact, *vedanā* arises
3. Vedanāpaccayā taõhā: Dependent on *vedanā*, craving arises

With the arising of the sixfold base there is the arising of contact.[240] There are six classes of contact: eye-contact, ear-contact, nose-contact, tongue contact, body-contact, mind-contact. Contact is the meeting of sense faculty, its object, and consciousness[241]. With the arising of contact, there arises *vedanā*. See Table 21.

Table 21.

Sense Faculty (six-internal bases)	**Object (six external bases)**	**Consciousness (six classes)**	**Six classes of contact**	**Six kinds of *vedanā***
eyes	Form	Eye-consciousness	Eye-contact	*Vedanā* born of eye-contact
ear	Sounds	Ear-consciousness	Ear-contact	*Vedanā* born of ear-contact
nose	Odours	Nose-consciousness	Nose-contact	*Vedanā* born of nose contact
tongue	Flavours	Tongue-consciousness	Tongue-contact	*Vedanā* born of tongue-contact
body	Tangibles	Body-consciousness	Body-contact	*Vedanā* born of body-contact
mind	mind-objects	Mind-consciousness	Mind-	*Vedanā*

[240] MN.III.216, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.1066-7).
[241] MN.I.112, Ibid., p. 204.

			contact	born of mind-contact

In the *Saæyutta Nikāya*, it is stated that all three types of *vedanā*: *sukha*, *dukkha* and *adukkhamasukha*, arise in dependence on contact:

> Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two-fire sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides, so too, these three feelings are born of contact, rooted in contact, with contact as their source and condition. In dependence on contact to be experienced as pleasant, a pleasant feeling arises; in dependence on contact to be experienced as painful, a painful feeling arises; in dependence on contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact, the corresponding feeling that arose in dependence on that contact ceases and subsides. [242]

With the arising of *vedanā*, *taóhā* arises and thus *vedanā* serves as the condition for *taóhā*:

> "Feeling conditions craving." … If there were absolutely no feeling: feeling born of eye-contact, ear-contact, nose contact, tongue contact, body contact, mind contact – in the absence of all feeling, with the cessation of feeling, could craving appear? 'No, Lord.' 'Therefore, Ānanda, just this is the root, the cause of origin, the condition for craving- namely feeling. [243]

Vedanāpaccayā taóhā does not imply that *vedanā* is a sufficient condition for the arising of *taóhā*, but simply that it is a necessary condition. The Buddha was experiencing *vedanā*, but was not generating craving.[244] It is because of our lack of understanding of *vedanā* as impermanent that we generate *taóhā*. Out of ignorance we see *vedanā* as permanent, a true source of happiness and self. We cannot see the reality

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[242] SN.IV. 215, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1270.

[243] DN.II.59, Maurice Walshe, tr., **The Long Discourses of the Buddha** (Dīgha Nikāya), p.224.

[244] Matthieu Boisvert, **The Five Aggregates: Understanding Theravāda Psychology and Soteriology,** p,73; MN.III.218, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya).

as it is, that *vedanā* is subject to arising and vanishing. As stated previously, if one is not devoid of craving for *vedanā*, then the change and alteration in that *vedanā*, *dukkha* arises within. [245]

In the *suttas* each of the three types of *vedanā* are linked with a different underlying tendency (*ānusaya*): *sukhavedanā* with lust (*rāgānusaya*), *dukkhavedanā* with aversion (*paöighānusaya*), and *adukkhamasukha* with ignorance (*avijjānusaya*), as seen in the following passage: [246]

When one experiences pleasure [*sukha*],
If one does not understand feeling
The tendency to lust is present
For one not seeing the escape from it.

When one experiences pain [*dukkha*],
If one does not understand feeling
The tendency to aversion is present
For one not seeing the escape from it.

The One of Broad Wisdom has taught
With reference to that peaceful feeling,
Neither-painful-nor pleasant [*adukkhamasukha*]:
If one seeks delight even in this,
One is still not released from suffering. [247]

When one cannot understand *vedanā* then the underlying tendencies of craving, aversion or ignorance lie within. Thus, out of ignorance, one reacts to *vedanā* with craving or aversion and thereby generates *taõhā*. It is in this way that *vedanā* starts the turning of the wheel of *dukkha.* [248] However, *vedanā* should not be seen in isolation. For it cannot arises without its causes and conditions. Therefore, it is seen in the suttas that *vedanā* is mentioned together with the six-sense bases and contact:

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[245] SN.III.108, Bhikkhu Bodhi, tr, Op.cit., p.929-30.

[246] MN.I.303, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p. 401-2.

[247] SN.IV.205, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1261.

[248] VRI, "Vedanā in Paöiccasamuppāda", in **Sayāgyi U Ba Khin Journal**, p.255.

> On seeing a form with the eye…a sound with the ear…smelling an odour with the nose…tasting a flavour with the tongue...touching a tangible with the body…cognizing a mind-object with the mind, he lusts after it if it is pleasing; he dislikes it if it is displeasing…He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels- whether pleasant or painful or neither-painful-nor-pleasant- he delights in that feeling, welcomes it, and remains holding to it.[249] As he does so, delight arises in him. Now delight in feelings is clinging. With this clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing, and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering. [250]

In sum, the *suttas* indicate that *vedanā* has a significant role in the doctrine of dependent origination, for the arising of craving which gives rise to the whole mass of *dukkha*. Here the other aggregates also play a crucial role, in particular, *saññā*.[251]

3.2.1.3 Third Noble Truth (*Dukkhanirodho ariyasaccaæ*)

The Third Noble Truth is that there is emancipation, liberation from *dukkha*:

> Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it. [252]

[249] The Commentary for the MN explains that he delights in the painful feeling by clinging to it with thoughts of "I' and "mine". Bhikkhu Bodhi explains that this reflects the common tendency of people to put themselves into distressing situation in order to reinforce their sense of ego. (see Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), n. 412, p. 1232.

[250] MN.I.267, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.359.

[251] See Matthieu Boisvert, **The Five Aggregates: Understanding Theravāda Psychology and Soteriology**. Due to the scope of this research I have not elaborated on this point here.

[252] SN.V.421, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1844. It is interesting to note that this definition of Nirodha 'Cessation of Dukkha', which is found in the first sermon of the Buddha at Sarnath, does not contain the word *Nibbāna*, though the definition means it. (cited from Rahula**, What the Buddha Taught**, p.36).

To eliminate *dukkha* completely one has to eliminate the main root of *dukkha*, which is craving. In the *suttas*, it has been stated by Venerable Sariputta that the removal of desire and lust, the abandonment of desire and lust for these five aggregates subject to clinging is the cessation of *dukkha*. [253] If one is devoid of lust, desire, affection, thirst, passion, and craving in regards to the five aggregates, then with change and alteration of the five aggregates, sorrow, lamentation, pain, displeasure and despair do not arise in one[254] as can be further seen in the following passage:

> Bhikkhu, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element…for the perception element… for the volitional formations element…for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. When that consciousness is unestablished, not coming to growth, nongenrative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains *Nibbāna*. He understands: 'Destroyed is birth, the holy life has been live, what had to be done has been done, there is not more of this state of being.[255]

The teaching of Dependent Origination can also explain the process of cessation of *dukkha*. With the arising of full knowledge, full penetration of the Four Noble Truths, ignorance is eradicated. Consequently, craving and clinging ceases to generate rebirth and the whole cycle comes to an end, resulting in the cessation of *dukkha*. This is called *paöiloma-paöiccasamuppāda* (the Law of Dependent Origination in reverse order)[256]. Thus, deactivation of any of the twelve links eliminates links. It is here that *vedanā* has a crucial role. If *taóhā* arises in

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[253] MN.I.191, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., Op.cit, p.284-5. (addressed by Venerable Sāriputta to the bhikkhus)

[254] SN.III.8, Bhikkhu Bodhi, tr, Op.cit., p.858-9.

[255] SN.III.58, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.894.

[256] VRI, "Vedanā in Paöiccasamuppāda", in **Sayagyi U Ba Khin Journal**, p.254.

response to *vedanā*, then to eradicate *taóhā* it must include the understanding of *vedanā*[257].

Vedanā in the Third Noble Truth

From the process of *paõiloma-paõiccasamuppāda*, it is clear that *vedanā* has a crucial role in the cessation of *dukkha*, as seen in the following passage in the *Majjhima Nikāya*:

> On seeing a form with the eye…a sound with the ear…smelling an odour with the nose…tasting a flavour with the tongue...touching a tangible with the body; he does not lust after it if it is pleasing; he does not dislike it if it is undispleasing…He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he doe not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feeling ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing, and death, sorrow, lamentation, pain, grief, and despair cease.. Such is cessation of this whole mass of suffering.[258]

This statement reveals that the chain of dependent origination is broken at the link between *vedanā* and craving. Upon the arising of *vedanā* if one does not delight in it, craving will not have the opportunity to arise and set off reactions of like and dislike that continue the round of existence, and thus the round will come to an end.[259] According to Bosivert, it is the deactivation of *saññā* is the primary factor for the cessation of *dukkha*. However, this deactivation implies an objective observation of *vedanā*, which will not produce craving or *saõkhāra*.[260]

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[257] S.N. Goenka, "Why Vedanā", Ibid, p.4.

[258] MN.I.270, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p. 360.

[259] Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), n. 414, p.1212-3.

[260] Mathieu Boisvert, The **Five Aggregates: Understanding *Theravāda* Psychology and Soteriology**, p.146.

This point will be elaborated further later under the section on the significance of *vedanā* in the practice of *satipaööhāna*.

In the process of dependent origination in reverse order, it can be seen that with the cessation of *vedanā* there is the cessation of craving.[261] In the *suttas*, the cessation of *vedanā* is clearly equated with the cessation of *dukkha*:

> Whatever misery arises, all this is because of sensation", that is one consideration. "Because of the complete ending and stopping of sensations, there is no arising of misery'; that is the second consideration.[262]
>
> Happiness or misery (or) neither happiness nor misery together, whatever is sensed, both inside and outside, knowing this to be misery, false by nature, destined to break up, realizing it again and again, seeing its passing away, thus one is freed from passion for it. Because of the destruction of sensations a bhikkhu is without craving, quenched". [263]

The state of destruction of *vedanā* (*vedanākkhaya*) does not imply the destruction of all *vedanā* [264] as *vedanā* arises from eight different causes:

> Bile, phlegm, and also wind,
> Imbalance and climate too,
> Carelessness and assault,
> With kamma result as the eighth[265]

The cessation of *vedanā* has been identified by some scholars with the state in the nineth *jhāna* - cessation of perception and *vedanā* (*saññā-vedayita-nirodha*) and associated with liberation[266]:

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[261] MN.I.49-51, Ibid. pp. 135-138.

[262] Sn.II.143, K.R.Norman, tr.ed., **The Group of Discourses** (Sutta-Nipāta), p. 85.

[263] Sn:.II.144, K.R.Norman, tr.ed., **The Group of Discourses** (Sutta-Nipāta), p. 85.

[264] Matthieu Boisvert, **The Five Aggregates: Understanding Theravāda Psychology and Soteriology**, p.70

[265] SN.IV.231, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya).

[266] See Matthieu Boisvert, Op.cit. for a more detailed discussion on this topic.

> By completely, surmounting the base of neither-perception-nor-non-perception, Sāriputta entered upon and abided in the cessation of perception and feeling. And his taints were destroyed by his seeing with wisdom. [267]

This process of cessation of *vedanā* and *saññā* is detailed by research from the VRI as follows:

> This state of emancipation is a state beyond mind and matter, where both *vedanā* and *saññā* cease. One can experience this for a few seconds, minutes, hours, or days practicing *Vipassana*. After the period of *nirodha-samāpatti*, where one comes back to the sensual field of mind and matter, one again experiences *vedanā*. But now the whole habit pattern of the mind has changed, and continued practice leads to the stage where one does not generate aversion or craving because *anusaya* and *āsava* (the deep-rooted mental impurities) are eradicated.[268]

In the *Samyutta Nikāya* the cessation of *dukkha* is linked to the cessation of these *anusaya kilesas*. The *suttas* state that the underlying tendency towards lust, aversion, and ignorance should be abandoned in regards to *sukhā*, *dukkhā* and *adukkhamasukhā vedanā*, respectively.[269] When the underlying tendencies (lust, aversion and ignorance) in regard to *sukhā*, *dukhā* and *adukkhamasukhā vedanā,* respectively have been abandoned, then one is without underlying tendencies, one who sees rightly. In this way one has cut off craving and one has a made to end of *dukkha*. [270]

It is further elaborated in the *suttas* that the underlying tendency to lust, aversion and ignorance do not have to be abandoned in regard to *sukhā*, *dukkhā* and *adukkhamasukhā vedanā* experienced in the *jhānas,* since underlying tendencies do not underlie them, as shown in the following passage:

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[267] MN.III.29, Bhikkhu Ñāόamoli and Bhikkhu Bodhi, tr., ed., Op.cit., p.902.

[268] VRI,"Vedanā in Paöiccasamuppāda", in **The Importance of Vedanā and Sampajañña**, p.35. For more detailed discussion on this issue see also Matthieu Boisvert, Op.cit.

[269] SN.IV.205, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1261.

[270] Ibid.

> In the first jhāna ..with rapture and pleasure born of seclusion. With that he abandons lust, and the underlying tendency to lust does not underlie that. Here a bhikkhu consider thus: 'When I shall enter upon and abide in that base that the noble ones now enter upon and abide in? In one who thus generates a longing for the supreme liberation, grief arises with that longing as condition. With that he abandons aversion, and the underlying tendency to aversion does not underlie that. Fourth jhāna..which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. With that he abandons ignorance, and the underlying tendency to ignorance does not underlie that.[271]

Here the *suttas* imply that the cessation of *vedanā* is not the cessation of all *vedanā*, but the cessation of *sāmisā vedanā*, *vedanā* which have underlying tendencies underlying them. In this way, with the ceasation of *vedanā*, craving ceases and thereby *dukkha* ceases.

3.2.1.4 Fourth Noble Truth

The Fourth Noble Truth is the Path leading to the cessation of *dukkha*:

> Now this, bhikkhus, is the noble truth of the way leading to cessation of suffering: it is this Noble Eightfold Path, that is, right view… right concentration. [272]

This is known as the 'Middle Path' (*Majjhimā Paöipada*)[273], because it avoids the two extremes: 1. The indulgence in sensual pleasure and 2. Self-mortification. By avoiding these two extremes the Buddha realized 'the Middle Path which leads to peace, higher wisdom. Enlightenment and *Nibbāna*'[274]. The Middle Path is called the Noble Eightfold Path (*Ariyo atthāõgiko maggo*) as it comprises of 8 factors (see Table 22 below for a definition of these):

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271 MN.I.304, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.402.

272 SN.V.421-2, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1844.

273 Rahula, **What the Buddha Taught**, p.45.

274 SN.V.421-2, Bhikkhu Bodhi, tr., Op.cit., p.1844.

1. *sammādiööhi* (right view)
2. *sammāsaõkappo* (right aspiration)
3. *sammāvācā* (right speech)
4. *sammākammanto* (right action)
5. *sammāāvījo* (right livelihood)
6. *sammāvāyāmo* (right effort)
7. *sammāsati* (right mindfulness)
8. *sammāsamādhi* (right concentration)[275]

These eight factors are commonly divided into threefold divisions of training: 1)morality (*sīla*)- right speech, right action, right livelihood; 2) concentration (*samādhi*)- right effort, right mindfulness, right concentration; and 3) wisdom (*paññā*)- right view, right aspiration.

Table 22. Definition of the Eight-fold Path

Right view	Knowledge of dukkha, its origin, its cessation, the way leading to its cessation.
Right intention	Intention of renunciation, non-ill will, harmlessness.
Right speech	Abstinence from false speech, devisive speech, harsh speech, idle chatter.
Right action	Abstinence from destruction of life, from taking what is not given, sexual misconduct.
Right livelihood	Having abandoned a wrong mode of livelihood, earns his living by a right livelihood.
Right effort	Generating desire for the nonarising of evil unwholesome states; one makes an effort, arouses energy, applies one's mind, and

[275] Due to the limited scope of this paper, these eight steps will not be described in detail. See Bhikkhu Bodhi, **The Noble Eightfold Path**, (Kandy: BPS, 1984).

	strives. One generates desire for the abandoning of arisen evil wholesome states, unarisen wholesome states; desires maintenance of arisen wholesome states, for their non-decay, increase expansion and fulfillment by development.
Right mindfulness	Four foundations of mindfulness.
Right concentration	Attainment of the four *jhānas*. [276]

Sīla (*morality*) and Samadhi (*concentration*) alone are not sufficient for liberation. For wisdom, insight meditation (*vipassanā*) is necessary. The goal of *vipassanā* meditation is to see things as they really are (*yathā bhūtaæ).* To see things as they really are means to see them in terms of the three characteristics: *anicca*, *dukkha*, *anattā*. According to the *suttas*, the three characteristics, the insight into the five aggregates as *anicca*, *dukkha*, and *anattā* induces revulsion (*nibbidā*), dispassion (*virāga*), and liberation (*vimutti*). [277]

The development of the entire Noble Eightfold Path can be encapsulated within the practice of the *satipaööhāna*. This is clearly suggested when the eightfold path is called "the way leading to the development of the establishments of mindfulness".[278] When one develops the Noble Eightfold Path, the four *satipaööhānas* also come to fulfillment by development. [279] The importance of *vedanā* in the path to the cessation of *dukkha* will now be examined.

Vedanā in the Fourth Noble Truth

It is evident from the teachings of the Buddha, that the full understanding of *vedanā* plays a crucial role path leading to the cessation from *dukkha*. The full understanding of *vedanā* is detailed in the following passage:

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[276] SN.IV.9, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1528-29.

[277] Ibid., p.846.

[278] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1506.

[279] MN.III.289, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1138.

> There are, bhikkhu, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called feeling. With the arising of contact there is the arising of feeling. Craving is the way leading to the origination of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view … right concentration.[280] The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling."[281]

According to the *suttas*, full understanding of *vedanā* and its cessation is the cause for liberation. In the *Brahmajāla Sutta*, the Buddha said he achieved liberation by fully understanding *vedanā*:

> Having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance of them, the Tathāgata is liberated without remainder [282]

Moreover, it is stated in the *sutta*s that the practice of the Noble Eightfold Path has the purpose of fully understanding *vedanā* and is the way leading to its cessation[283]:

> Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor pleasant feeling. These are the three feelings. The Noble Eightfold Path is to be developed for direct knowledge of these three feelings, for the full understanding of them, for their utter destruction, for their abandoning[284].

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[280] This section is also found in MN.I.52, Ibid, p.139.

[281] SNIV. 233, Bhikkhu Bodhi, tr., Op.cit.., p. 128.

[282] Maurice Walshe, tr., **The Discourses of the Buddha** (Dīgha Nikāya), p.78.

[283] See also AN.III.411-12, E.M. Hare, and F.L. Woodward., trs., **The Book of Gradual Sayings** (Aõguttara Nikāya), vols. I-IV. (Oxford: PTS), 1995., p.292; MN.I.52, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya),p.139; SN.IV.225 Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p. 1297; SN.V. 21, Ibid., p.1538.

[284] SN.V. 57, Ibid.,, p.1562. See also AN.III.411-12, Op.cit., p.292; MN.I.52, Op.cit., p.139; S.N.IV.225, Op.cit., p. 1297; SN.V.21, Ibid., p.1538).

Here it can be seen that the full understanding of *vedanā,* understanding its gratification, danger and escaper, understanding that it is impermanent, is the way to the cessation of *vedanā* and subsequent the cessation of *dukkha.*

In concluding this section, this present research has indicated that *vedanā* has a very special role in the realization in the Four Nobles and hence liberation. *Vedanā* is the tool by which we can practice the Four Noble Truths.[285] It is clear that *vedanā* fulfils each aspect and twelve modes (see table below), which the *suttas* indicate is necessary to realize supreme Enlightenment.[286]

Table 23. Three aspects and Twelve Modes of Understanding the Four Noble Truths [287]

1. The knowledge that it is the truth (sacca-ñāóa)	**2. The knowledge that a certain function or action should be performed (kicca-ñāóa)**	**3. The knowledge that function or action with regard to this Truth has been performed (kata-ñāóa)**
This is the Noble Truth of Suffering	This noble truth of suffering should be understood	This noble Truth of suffering has been understood
This is the Noble Truth of the Origin of suffering	This noble truth of the origin of suffering should be eliminated	This the noble truth of the origin of suffering has been eliminated
This is the Noble Truth of the Cessation of Suffering	This noble truth of the cessation of suffering should be realized	This noble truth of the cessation of suffering has been realized
This is the Noble Truth of the Path Leading to the Cessation	This noble truth of the path leading to the cessation of suffering should be	This noble truth of the path leading to the cessation of suffering has been cultivated

[285] VRI,"Why Vedanā and the Four Noble Truths", in **The Importance of Vedanā and Sampajañña**, p.12.

[286] SN.V.422-3, Op.cit., pp.1845-6. It wasn't until the Buddha's knowledge and insight under three aspects and twelve modes was fully clear to him that he claimed to have realized supreme Enlightenment.

[287] SN.V.422-3, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), pp.1845-6.

	cultivated	

It is apparent from the present research that the noble truth of suffering can be understood by *vedanā*. The noble truth of the origin of *dukkha*, craving, can be eliminated by *vedanā*. The cessation of *dukkha* can be realized by *vedanā* the noble truth of the path leading to the cessation of *dukkha* can be cultivated through proper practice of the *satipaööhāna*. The significance of *vedanā* in the practice of *satipaööhāna* will be examined in the following section.

3.3 Significance of *Vedanā* in the Practice of *Satipaööhāna*

In examining the significance of *vedanā* in the practice of *satipaööhāna*, first the role in *vedanā* in practice will be examined. Then the key role of *vedanā* among the *satipaööhānas* will be presented.

3.3.1 Role of *Vedanā* in Practice of *Satipaööhāna*

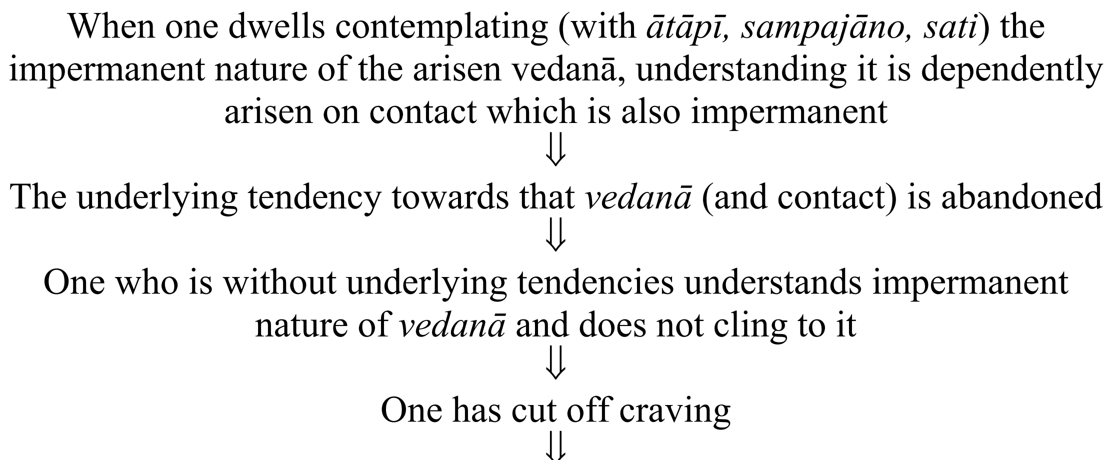
The essence of the role of *vedanā* in practice of *satipaööhāna* is detailed in the following passage:

> Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling…painful feeling…neither-painful-nor-pleasant feeling, he understands thus: 'There has arisen in me a pleasant feeling…painful feeling…neither-pleasant-nor-painful feeling. Now

that is dependent, not independent. Dependent on what? Dependent on contact. But this contact is impermanent, conditioned, dependently arisen. So when the pleasant feeling…painful feeling..neither-painful-nor-pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the contact and in pleasant feeling..painful feeling..neither-painful-nor-pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment'. As he dwells thus the underlying tendency to lust in regard to contact and in regard to pleasant feeling is abandoned by him… the underlying tendency to aversion in regard to contact and in regard to painful feeling is abandoned by him…. the underlying tendency to ignorance in regard to contact and in regard to neither-painful-nor-pleasant feeling is abandoned by him.

If he feels a pleasant feeling…painful feeling…neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a pleasant feeling…painful feeling…neither-painful-nor-pleasant feeling, he feels it detached…. 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here'.[288]

The essential role of *vedanā* in the practice of *satipaööhāna* can be summarized and illustrated in the following figure:



[288] SN.IV.214, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.

End of *dukkha*

As stated previously, *vedanā* should not be seen in isolation. For it cannot arise without its causes and conditions. *Vedanā* arises in dependence upon its corresponding condition, and with the cessation of its corresponding condition, *vedanā* ceases. [289] So in order to abandon craving for *vedanā*, one must also understand its association with contact, as seen in the following statement: "When the nutriment of contact is fully understood, the three kinds of feeling are fully understood, I say, there is nothing further a noble disciple needs to do".[290]

In the *suttas*, the key aspects of practice of the *satipaööhāna*- *ātāpī*, *sampājāño*, *sati* are linked to the full understanding of *vedanā*, its cessation and liberation:

> A disciple of the Buddha, mindful, concentrated, comprehending clearly, understands feelings and the origins of feelings, where they finally cease, and the path leading to their destruction. With the destruction of feelings a bhikkhu is hungerless and fully quenched.[291]

This is again similarly reiterated in the following passage:

> Just as many diverse winds blow back and forth across the sky, easterly winds and westerly winds, northerly winds and southerly winds, dusty winds and dustless winds, sometimes cold, sometimes hot, those that are strong and other mild- winds of many kinds that blow; so in this very body here various kinds of feelings arise, pleasant ones and painful ones, and those neither painful nor pleasant. But when a bhikkhu who is ardent does not neglect clear comprehension, then the wise man fully understands feelings in their

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[289] MN.III.274, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1122.

[290] SN.II. 99, Bhikkhu Bodhi, tr., Op.cit., p.598. According to the commentary, when contact is fully understood the three feelings are fully understood because they are rooted in contact and associated with it. (cited in Ibid., n., 165 p.773-4).

[291] Bhikkhu Bodhi, tr., Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1260. Here 'hungerless' (nicchāto) means without craving and 'fully quenched' (parinbutto) implies the full quenching of defilements (kilesa parinibbāna).BBodhi, tr., Op.cit., note 227, p.1432.

entirety. Having fully understood feeling, he is taintless in this very life.[292]

In order to fully understand *vedanā* thus one must be thoroughly aware of its impermanent nature. This is further exemplified in other *suttas*, for example:

> One who has seen the pleasant as painful and the painful as a dart, seen as impermanent the peaceful feeling, neither painful nor pleasant: He is a bhikkhu who sees rightly, one who fully understands feelings.[293]

The *suttas* indicate that understanding the impermanent nature of *vedanā*, is a key factor for liberation:

> And what, bhikkhus, is the way that is suitable for attaining Nibbāna? Here, a bhikkhu sees the eye..the mind as impermanent, he sees forms..mental phenomena as impermanent, he sees eye-consciousness….mind-consciousness as impermanent, he sees eye-contact…mind-contact as impermanent, he sees as impermanent whatever feeling arises with eye-contact as contact…mind-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.[294]

When one understands the impermanent nature of *vedanā*, one no longer delights in it, and thus is liberated:

> Whether it be pleasant or painful along with the neither-painful-nor pleasant, both the internal and the external, whatever kind of feeling there is: Having known, "This is suffering, perishable, disintegrating," Having touched and touched them, seeing their fall, thus one loses one's passion for them.[295]

> Whatever feeling he feels, whether pleasant or painful, or neither-painful-nor pleasant, he abides contemplating impermanence in

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[292] SN.IV.218, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1272.

[293] SN.IV.207., Ibid., p.1262.

[294] SN.IV.133-4, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1212-13.

[295] SN.IV. 205, Ibid., p.1260

> those feelings, contemplating fading away, contemplating cessation, contemplating relinquishment. Contemplating thus, he does not cling to anything in the world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāõa.[296]

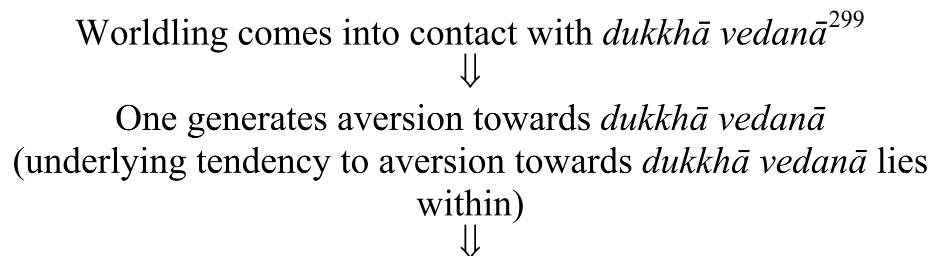
We have seen that *ātāpī*, *sampajāno* and *sati* are essential characteristics in the observation of *vedanā*, however, the *suttas* also indicate that observation with equanimity or *upekkhā* is also essential (*vineyya loke abhijjhādomaassaæ*- free from craving and aversion). In the following *sutta* we can see that mental suffering arises when one cannot endure bodily *dukkhā vedanā*:

> One who cannot endure the arisen painful feelings, bodily feelings that sap one's life, who trembles when they touch him, a weakling of little strength who weeps out loud and wails: He has not risen up in the bottomless abyss, nor has he even gained a foothold. [297]

However, when one remains equanimous, that is does not react to these bodily *dukkhā vedanā* one remains balanced:

> But one who is able to endure them- the arisen painful feelings, bodily feelings that sap one's life- who trembles not when they touch him: He has risen up in the bottomless abyss, and he has also gained a foothold.[298]

In the *suttas*, it is stated that an uninstructed worldling feels two v*edanā*- a bodily one and a mental one as shown in the following figure:



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[296] MN.I.254, Bhikkhu Ñāόamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p. 344.

[297] SN.IV.207, Bhikkhu Bodhi, tr., Op.cit., p. 1262.

[298] SN.IV.207, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.1262.

[299] SN.IV.209-10, Ibid, pp.1264-5.

One tries to escape from *dukkhavedanā* by seeking delight in sensual pleasure
(underlying tendency to lust for *sukhā vedanā* lies within)

One does not fully understanding *vedanā* (the origin and passing away, the gratification, the danger and their escape)
(underlying tendency towards *adukkhamasukhā vedanā* lies within)

An *arahant* still has the five aggregrates, and thus *vedanā*, but he no longer grasps or clings to them. The *suttas* imply that an *arahant* still experiences bodily *vedanā*, but is no longer affected by mental *sukhā* and *dukkhā vedanā* because the latent tendencies have been eradicated, [300] as it can be seen in the following passages in the *Saæyutta Nikāya*:

> Being contacted by that same painful feeling, he harbours no aversion towards it. Since he harbours no aversion towards painful feeling, the underlying tendency to aversion towards painful feeling does not lie behind this. Being contacted by painful feeling, he does not seek delight in sensual pleasure. Because the instructed noble disciple knows of an escape from painful feeling other than sensual pleasure. Since he does not seek delight in sensual pleasure, the underlying tendency to lust for pleasant feeling does not lie behind this. He understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he understand these things, the underlying tendency to ignorance in regard to neither-painful-nor pleasant feeling does not lie behind this. [301]

According to Boisvert, when *vedanā* is observed with equanimity, *saññā* is no longer active and craving is not generated. When the habit pattern of the mind is broken and *vedanā* is perceived as impermanent, they are no longer approached with craving or aversion. Having replaced *saññā* with wisdom (*paññā*), one does not react to *vedanā*, and new *saõkhāra* cannot arise:

> In the presence of constant awareness, keen diligence and strong wisdom, arising from wholesome *saññā*, new *saõkhāra* cannot arise from sensation, since unwholesome *saññā* no longer exist to react to

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[300] SN.IV.209-10, Ibid.

[301] MN.III286, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.1135.

> sensations with craving and aversion. The old *saõkhāra* will eventually all come up to the surface and pass away[302]…The mind and matter phenomenon needs to be fed at every moment by *sankhāra* which are constantly resulting from craving and aversion towards *vedanā*. But if one remains in a state of equanimity characterized by wisdom, and does not react to sensations, the past *sankhāra* that are responsible for the arising of these very sensations dissolve, and a time comes when not a single *sankhāra* is left to propel the cycle. It is at this moment only that one attains or enters into nibbāna without residue, the final goal of liberation. [303]

Here it can be seen that by reacting to *vedanā* with craving or aversion one generates more *saõkhāra's* or *kamma*. *Kamma* cannot be destroyed, but gets expiated through *vipaka*. *Vipāka* is the experience of appropriate *sukhā* or *dukkhā vedanā*. If one reacts with greed, hatred or delusion, one produces more and more *kamma* which gets transformed into sentient matter which in turn generates more and more resultant *vedanā*.[304] According to Lily de Silva:

> If one wishes to break through this cyclic process, one has to bring about the destruction of *kamma*. When one sees sensations with mindfulness (*sati*) as they come up, they get destroyed without giving rise to *kamma.* ..This is how mindfulness acts as a psychological laser beam to destroy *kamma* which do not otherwise get destroyed without giving rise to *vipāka*. [305]

It is evident that *vedanā* has a crucial role in liberation. Understanding the impermanent nature of *vedanā*, dependently arisen on contact, has a key role. Through understanding *anicca*, *dukkha* and *anattā* may easily follow since whatever is impermanent, is *dukkha*; whatever is *dukkha* is *anattā*. According to the commentary to the *Satipaööhāna Sutta,* through the noticing of *vedanā* as lasting just for the measure of a

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[302] Boisvert Matthieu Boisvert, **The Five Aggregates: Understanding Theravāda Psychology and Soteriology**, p.144.

[303] Ibid., p.145.

[304] Lily de Silva, "Kamma and Vedanānupassanā", in **Importance of Vedanā and Sampajañña**, p.120.

[305] Lily de Silva, "Kamma and Vedanānupassanā", in **Importance of Vedanā and Sampajañña**,, p.121.

moment in time, the seeing of *anicca* is made clear. Through the same cognizance, *dukkha* and *anattā* are also seen.[306]

Moreover, it is suggested in the *suttas* that *vedanā* is not be understood in isolated, but closely intertwined with our entire psycho-physical existence- mind and body. Without *rūpa* – sense organ and respective object, consciousness and their contact there cannot be *vedanā*. Without *saññā* and *saõhkhāra*, *vedanā* would not be *dukkha*. The Buddha declared that consciousness depends on matter, *vedanā*, perception and mental formations, and that it cannot exist independently of them, as follows:

> Consciousness, bhikkhus, while standing, might stand engaged with form…engaged with feeling…engaged with perception…engaged with volitional formations; based upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion. Bhikkhus, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth , increase, and expansion'- that is impossible.[307]

> Feeling, perception, and consciousnesss, friend- these states are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them. For what one feels, that one perceives; and what one perceives, that one cognizes. That is why these states are cojoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them.[308]

Thus it is indicated in the *suttas* that through realizing this nature of *vedanā*, one may also realize the four other aggregates which seem so inseparable from *vedanā*.

3.3.2 Key Importance of *Vedanā* in the Practice of *Satipaööhāna*

[306] Soma Thera, **The Way of Mindfulness**, p.38.

[307] SN.III.58, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p.894.

[308] MN.I.293, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), p.389.

The *suttas* indicate that *vedanā* occupies special importance amongst the four *satipaööhānas*. First, we can see in the *suttas* that the four *satipaööhānas* are to be practiced for the purpose of understanding *vedanā*:

> Bhikkhus, there are these three feelings? What three? Pleasant feeling, painful feeling, neither painful-nor-pleasant feeling…The four establishments of mindfulness are to be developed for the full understanding of these feelings[309].

Furthermore, it is through *vedanā* that we encounter and experience the world.[310] As seen previously, when an object impinges upon a sense-organ, contact is established and *vedanā* is experienced. The arising of *sukhā* and *dukkhā vedanā* is fairly easy to notice and thereby offers a convenient object for introspection. *Vedanā* is a clearer object for *satipaööhāna* than consciousness or contact, because the arising of *sukhā* and *dukkhā vedanā* can be easily noticed. According to Bhikkhu Anālayo, in this way contemplation of *vedanā* forms a natural bridge between an awareness of bodily phenomena and contemplation of mental phenomena.[311] Here the physical aspect of *vedanā* seems to be of particular importance, since it is the most direct and tangible way to experience impermanence within ourselves. [312]

The key role of bodily *vedanā* in the practice of *satipaööhāna* is again exemplified by its role in *sampajāno*, described previously as one of the essential qualities in the practice of *satipaööhāna*. The way to exercise clear comprehension (*sampajāno*) is described in the following passage:

> And, how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, for a bhikkhu feelings are understood as they arise, understood, as they remain present, understood as they pass away. Thoughts are understood…Perceptions are understood…It is in this way, bhikkhus, that a bhikkhu excerises clear comprehension[313]

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[309] Bhikkhu Bodhi, tr., Op.cit., p. 1664.

[310] VRI,"Importance of Vedanā", in **Importance of Vedanā and Sampajañña**, p.42.

[311] Ibid.

[312] VRI,"Importance of Vedanā", in **Importance of Vedanā and Sampajañña**, p.42.

[313] SN.V.180-1, Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saæyutta Nikāya), p. 1656.

In the *Satipaööhāna Sutta* we can see that the paragraph on *sampajaññā* is contained in the section on the observation of body (*kāyānupassanā*). To realize the impermanence of our bodily activities, we must therefore experience them at the level of *vedanā* within the body. [314]

In concluding this section, it has been indicated that although the *Satipaööhāna Sutta* itself does not *emphasize vedanā* as the most importance areas of *satipaööāna*, other *suttas* in the *Tipiöaka* do suggest that *vedanā* has a key role in the practice of *satipaööhāna* because of its crucial role in liberation. In the following chapter, the significance of *vedanā* in two current meditation traditions of *satipaööhāna* will be examined.

Chapter IV

The Significance of *Vedanā* in Selected Meditation Traditions of *Satipaööhāna*

As explained in the introduction, many different traditions of *satipaööhāna* exist in *Theravāda* countries, commonly known as *Vipassana* meditation, which have also spread to the West. In this research, the following two meditation traditions have been selected:

1. *Vipassanā* meditation as taught by Venerable Mahāsi Sayadaw

2. *Vipassanā* meditation in the tradition of Sayagyi U Ba Khin, as taught by S.N. Goenka

[314] VRI, Op.cit., p.41.

These two traditions represent two different interpretations of the *Satipaööhāna Sutta*. First, a brief biography of the meditation master and the meditation tradition will be presented. The significance of *vedanā* in the meditation tradition will then be examined. When presenting the biography and meditation technique I have tried to maintain the actual wording of the published texts as much as possible to minimise misinterpretation. The relevant sources have been cited here.

4.1 Venerable Mahāsī Sayādaw

4.1.1 Biography in Brief

The Venerable Mahāsī Sayādaw, U Sobhana Mahathera, was one of the most reknown meditation masters of modern times. He was born near Shwebo town in Burma in 1904, and at the age of six he began his studies at a monastic school. Venerable Mahāsī Sayādaw was ordained a novice monk at the age of twelve and received full ordination as a bhikkhu at the age of twenty. After five years of full ordination, he himself was teaching the scriptures at a monastery in Moulmein.[315]

In the eighth year after his ordination, Venerable Mahāsī Sayādaw, left Moulmein in search of a clear and effective method in the practice of meditation. At Thaton he met the well-known meditation instructor, the Venerable U Narada[316], also known as the Mingun Jetawun Sayadaw. Under the guidance of the Sayadaw, he underwent intensive training in *Vipassana* meditation.[317]

On the eighteen year of his ordination in 1941, following his meditation training, Venerbale Mahāsī Sayādaw returned to his home village, Moulmein. He continued with his original work of teaching Buddhist scriptures and was awarded the title of Sasandhaja Sirir Pava Dhammacariya. That same year Venerable Mahāsī Sayadaw introduced the systematic practice of *Vipassana* meditation to the area. Many people, monks as well as laymen, took up the practice and greatly benefited from his careful instructions. In 1949 the then Prime Minister of Burma, U Nu, and Sir U Thwin, executive members of the Buddha Sasananuggaha

[315] Mahāsī Sayādaw, **The Progress of Insight: A Treatise through Mindfulness**., (Kandy: BPS, 1990), p. 47.

[316] See Nyanaponika Thera, **The Heart of Buddhist Meditation**, p.85-6 for more details about this master.

[317] Mahāsī Sayadaw,**The Progress of Insight: A Treatise through Mindfulness**, pp.47-8.

Association, invited Venerable Mahasi Sayadaw to come to Rangoon to give training in meditation practice. Accepting their request, he took up residence at the Thathana Yeiktha Meditation Centre, where he continued to conduct intensive courses in *Vipassana* meditation until his death in 1982. [318]

Under his guidance, thousands of people have been trained at his Centre and many more have benefited from Venerable Mahāsī Sayādaw's clear-cut approach to meditation practice. More than a hundred branch centers of the Thathana Yeiktha Centre have been established in Burma and his method has spread widely to other countries, East and West. Over 15,000 persons have since been trained in that centre alone and altogether over 200,000 persons have been trained throughout Burma, where there are more than 100 branches for the training in the same method. This method has also spread widely in Thailand and in Sri Lanka.[319] In 1952, the first international Mahāsī meditation centre was opened in Chonburi, Thailand.[320]

Venerable Mahāsī Sayādaw also holds Burma's highest scholastic honor, the title of Agga Mahapandita, awarded to him in 1952. He also performed the duties of Questioner *(pucchaka),* during the Sixth Buddhist Council, held in Rangoon from 1954 to 1956. Venerable Mahāsī Sayadaw was also a member of the executive committee that was responsible, as the final authority, for the codification of all the texts edited at the Council. [321]

Venerable Mahāsī Sayadaw is the author of numerous works on both meditation and the Buddhist scriptures in Burmese[322]:

(1) *Guide to the Practice of Vipassana Meditation* (in Burmese) -- 2 volumes.

(2) Burmese translation of the *Mahā-Satipaööhāna Sutta*, with notes.

(3) *Visuddhiñana-katha* (in Burmese and Pali).

(4) Burmese translation of the *Visuddhimagga,* with notes.

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[318] Ibid., p. 48

[319] Ibid., p. 49.

[320] See Mahāsī Sayādaw **The Great Discourse on Not Self**, (Bangkok: Buddhadhamma Foundation, 1996).

[321] Mahāsī Sayādaw, **The Progress of Insight: A Treatise through Mindfulness**, p. 49.

[322] Ibid.

(5) Burmese translation of the *Visuddhimagga Maha-Tikā,* with notes -- 4 volumes.

(6) *Paöicca-Samuppāda* (Dependent Origination) -- 2 volumes.

A large number of his discourses, based on the *Pāli sutta*s, have been translated into English and published by the Buddha Sasananuggha Association (16 Hermitage Road, Kokkine, Rangoon, Myanmar (Burma).

Venerable Mahāsī Sayadaw passed away on 14 August 1982 following a brief illness. [323]

4.1.2 Overview of the Meditation Tradition

The method presented here are the courses as conducted at Thathana Yeoktha and other centres following the Burmese method of Mahāsi Sayadaw.[324] Courses usually last one to two months and are highly intensive. Up to sixteen hours a day are spent in meditation, with alternating periods of sitting meditation and walking meditation. In addition to periods of formal meditation, meditators maintaining the maximum possible degree of awareness of all actions performed while attending to the daily necessities of life. The basic courses comprise a preparatory stage and four basic exercises, combined with walking meditation. [325]

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[323] Ibid.

[324] The data presented here has been cited from, Mahāsī Sayadaw, **The Satipaööhāna Vipassanā Meditaiton: A Basic Buddhist Mindulfness Exercise**, (Kandy: BPS, 1979). See also Solé-Leris, **A. Tranquillity and Insight. An Introduction to the Oldest Form of Buddhist Meditation**. (Kandy: BPS, 1986).

[325] Also see presentation in Ñyāõaponika, **Heart of Buddhist Meditation**, pp.87-99 and Sole-Lewis, Ibid.

Preparatory Stage[326]

Students are to observe the rules of discipline (*sīla*). For laymen these rules comprise the eight precepts which are observed by lay persons in Buddhist countries on holidays (*uposatha*) and during periods of meditation.

It is also suggested that, for the duration of the meditation period, students should entrust themselves under the protection of the Buddha and the guidance of a meditation instructor. [327]

It is also important for students to begin their training with a brief contemplation on the 'four protections'. It is considered helpful for one's psychological welfare.These four protective reflections are: the Buddha himself, loving kindness, repulsiveness of the body, and death.[328]

To begin training, one takes the sitting posture with legs crossed, or in another comfortable position.[329]

Basic Exercise I

The instruction is as follows:

> Try to keep your mind (but not your eyes) on the abdomen. You will thereby come to know the movements of rising and falling of this organ. If these movements are not clear to you in the beginning, then place both hands on the abdomen to feel these rising and falling movements. After a short time, the upward movement of inhalation [expansion] and the downward movement of exhalation [contraction] will become clear. Then make a mental note, rising for the upward movement, and falling for the downward movement. Your mental note of each movement must be made while it occurs. [330]

One is instructed to continue with this exercise in full awareness of the abdomen's rising and falling movements. One should never

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326 Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages**, pp.9-11. Also see Mahāsī Sayadaw, **The Progress of Insight: A Treatise through Mindfulness**, and presentation in Nyanaponika Thera, Op.cit., pp.87-99 and Sole-Lewis, Op.cit..

327 Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages**, p.9.

328 Ibid, p.10.

329 Ibid., p.11.

330 Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages**.

verbally repeat the words *rising, falling*, nor should one thinking of rising and falling as words. One is instructed to be aware only of the actual process of the rising and falling movement of the abdomen, as they occur in the course of normal breathing. [331]

Basic Exercise II

Despite one's determination to observe each abdominal movements, other mental activities may occur between the noting of each rising and falling (such as intentions, ideas, imaginings). Meditators are instructed not to disregard these, and instead a mental note of each as it occurs must be made.[332]

The instruction here is:

> If you imagine something, you must know that you have done so, and make a mental note *imagining*. If you simply think of something, mental note *thinking*. If you reflect, *reflecting*. If you intend to do something, *intending*. When the mind wanders from the object of meditation, which is the rising and falling of the abdomen, mentally note *wandering*…If you envision and imagine a light or colour, be sure to note *seeing*. A mental vision must be noted on each occurrence of its appearance, until it passes away. [333]

The same procedure is applied to any physical action performed during the meditation session, such as swallowing saliva, bending or straightening one's back, etc. In these cases, however, it is important to also note the preliminary intention, i.e. when intending to swallow saliva, make a mental note intending, and while actually swallowing, note swallowing, and similarly for all the other actions. Any bodily movements or adjustments of the body's position should be performed slowly and deliberately, and in each case. After mentally making a note of each intention and of each action, one proceeds in full awareness with noticing the movements of the rising and falling abdomen.[334]

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[331] Ibid, pp.12-13**.**
[332] Ibid, p.14.
[333] Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages**, p.14.
[334] Ibid.

Basic Exercise III

Since students must remain meditation for long periods while sitting in the one position, one is likely to experience feelings of fatigue, stiffness in the body or in the extremities, itches, aches and pains, etc., may arise. When this happens, one should keep the knowing part on that part of the body where such feeling (*vedanā*) occurs, and the contemplation carried on by noting tired, stiff or itchy, etc. This should be done naturally, neither too fast nor too slow. These feelings gradually become fainter and finally cease altogether. Should one of these feelings become more intense to the point that it is unbearable, one is permitted to change one's position. However, one must not forget to make a mental note of intending, before proceeding to change the position. Each detailed movement must be contemplated in its respective order (i.e. intending, lifting, bending, putting, touching). [335]

If there is pain or discomfort, again one is to keep the knowing mind on that part of the body where the vedanā arises. One is to make a mental note of the specific *vedanā* as it occurs, such as painful, aching, pressing, piercing, tired, giddy. It is stressed that the mental note must be forced nor delayed but made in a calm and natural manner. The pain may eventually increase or decrease. One should not be alarmed if the pain increases, and should firmly continue the contemplation. If one does so, one can expect that the pain will almost cease. However, if after a time, the pain has increased and becomes almost unbearable, one must ignore the pain and continue with the contemplation of rising and falling.[336]

Contemplation should start at the moment one wakes up. On awakening, one should immediately focus on the rising and falling of the abdomen. When getting out of bed, every one of the necessary movements should be performed mindfully, e.g. pushing back the bedclothes, sitting up in bed, swinging one's legs over the edge, placing one's feet on the ground, standing up etc. And one should go on like this throughout the day, paying close attention to everything one does, while washing or taking a bath, while dressing, eating (i.e. sitting down at the table, looking at the food, stretching out one's hand, taking a morsel, placing it in one's mouth, feeling the contact of the morsel on one's lips, on the tongue and palate, chewing, tasting, swallowing, etc.), while walking, sitting down, beginning to complete the abdominal movements.

[335] Ibid, p.15.
[336] Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages**, p.16.

And so on in this manner until one goes to bed a at night, paying close attention to every action involved in preparing for bed, lying down, covering oneself with bedclothes etc. and then go back to observing the abdominal movements, and mindfully noting increasing drowsiness until one falls asleep. [337]

All actions should be performed slowly. Thereafter one should continue with rising and falling. Should pain, fatigue, itching, or any other sensation (*vedanā*) be felt, one must notice each of these sensations. All feelings, thoughts, ideas, consideration, reflections, all movements of hangs, legs, arms and body should be noticed. If there is nothing in particular to note, the mind should be put on the rising and falling of the abdomen. [338]

While engaged in the regular practice of contemplating bodily movements one need not be concerned with objects of seeing and hearing. However, if certain sounds or sights predominate, one should make a mental note of seeing, hearing, two or three times and thereafter return to the awareness of the abdominal movements. [339]

Basic Exercise IV

In exercise II, it is instructed that the meditator should maintain full awareness of whatever mental events occur. In exercise IV this contemplation is continuous and unbroken mindfulness is extended to cover everything that arises in the mind throughout the day- all mental, volitional and affective processes. For instance, if one feels pleased at one's progress, one should immediately make a mental note pleased, if one feels discouraged, note discouraged, if one is mentally reviewing the instructions to ensure correct practice, note reviewing, if one is analyzing a certain sensation or occurrence, note analyzing, and so on. If someone is feeling lazy, note the fact lazy, if one may doubt the correctness or usefulness of this method of training, then turn to the contemplation of the thought, doubtful, if one is attempting to recall the manner in which this training was conducted up to this point, then take up contemplating on recollecting. [340]

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[337] See Solé-Leris, A. **Tranquillity and Insight. An Introduction to the Oldest Form of Buddhist Meditation.** See Mahāsī Sayadaw, Op.cit., pp.18-20.

[338] Ibid, p.19.

[339] Ibid, p.21.

[340] See Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages,** p.23.

During a strict course of meditation, the time of practice is from the first moment one wakes up until one falls asleep. One must be constantly engaged with either the basic exercise or with mindful attention throughout the day and during the night hours when one is not asleep. There must be no relaxation. Throughout the day and any waking hours of the night, attention should be constantly exercised in a deliberate and fully conscious manner, noting at all times whatever is occurring in the body and in the mind as it occurs, and whenever nothing in particular presents itself returning to the rising and falling of the abdomen.[341]

Summary

This is a brief outline of the method. One must contemplate on each mental occurrence good or bad, on each bodily movement large or small, on every sensation (bodily or mental *vedanā*) pleasant or unpleasant, and so on. If during the course of training, occasions arise when there is nothing special to contemplate upon, one should fully focus on the rising and falling of the abdomen. When one has to attend to any kind of activity that necessitates walking, then in complete awareness, each step should be briefly noted as walking, walking left, walking right. However, when one is taking a walking exercise (ie. Walking meditation), each step should be contemplated in three sections, up, forward, down. [342]

The subdivision into four basic exercises is purely methodological, to make it easier to explain things to a new student and to guide his/her first attempts. It is quiet clear, however, these four exercises are not alternatives (except in the mechanical sense that while sitting one is not walking or lying down, and so on) but mutually complementary and progressive in scope. [343]

4.1.3 The Importance of *Vedanā* in the Meditation Tradition

[341] Ibid.

[342] Mahāsī Sayadaw, **Practical Insight Meditation: Basic and Progressive Stages,** p.23-4.

[343] Solé-Leris, A. **Tranquillity and Insight. An Introduction to the Oldest Form of Buddhist Meditation.**, p.135.

The key feature of this meditation tradition is that all four areas of *satipaööhanā* are included. The inclusion of *vedanā* is shown in Exercises III and IV.

The establishment of mindfulness by contemplation of *vedanā* is detailed in the following passage:

> He is aware 'I am feeling a painful feeling' when he feels a painful feeling." The meditator notes 'hot', 'hot' or 'pain, pain' whenever there arises hotness or pain. Thus he is mindful and he knows how feelings arise and then pass away. This is the establishing mindfulness by way of contemplation of feelings.

Here mindfulness and contemplation of the arising and passing away of *vedanā* are emphasized. The importance of awareness and equanimity of bodily *dukkhā vedanā* is shown in the following passage:

> As one progresses in mindfulness, one may experience sensations of intense pain: stifling or chocking sensation, such as pain from the slash of a knife, the thrust of a sharp-pointed instrument, unpleasant sensations of being pricked by sharp needles, or small insects crawling over the body. One might experience sensation of itching, biting, intense cold. As soon as one discontinues the contemplation one may feel that these painful sensations cease. When one resumes contemplation one will have them again as soon as one gains mindfulness. These painful sensations are not to be considered something serious. They are not manifestations of disease but are considered to be common factors always present in the body and are usually obscured when the mind is normally occupied with more conspicuous objects. When the mental faculties become keener one is more aware of these sensations. With the continued development of contemplation the time will arrive when one overcomes them and they cease altogether. If one continues contemplation, firm in purpose, one will not come to any harm. Should one lose courage, become irresolute in contemplation and discontinue for a time, one may encounter these unpleasant sensations again and again as one's contemplation proceeds. If one continues with determination one is most likely to overcome these painful sensations and may never experience them again in the course of contemplation. [344]

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[344] Mahāsī Sayadaw, **Practical Insight Meditation**, p.16-7.

Here by observing the conspicuous nature of bodily *dukkhā vedanā*, one has the opportunity to see its impermanent nature of arising and passing away clearly, as stated by Mahāsī elsewhere:

> If his concentration to it is strong enough, the unbearable pain keeps decreasing in intensity as he is taking note to it and may disappear altogether. For some, the pain will vanish completely and suddenly as if removed by hand. [345]

It is also explained in the instructions, that when there is no *dukkhā* or *sukhā vedanā* to take note of, the meditator reverts back to noting the usual, neutral phenomena of rising and falling of the abdomen. This is contemplating *adukkhamasukhā vedanā*. The following instruction is given:

> While thus contemplating neutral feeling, of a pleasant feeling arises, attention should be switched on to it. Similarly, attention should be give to any unpleasant feeling that happens to arise. Taking not of the pleasant, unpleasant and neutral feelings as they arise in this manner, personal knowledge confirms that they are not everlasting. This is discerning each kind of feeling as it occurs in the "continuity of the present." [346]

Mahāsī also explains how through the observation of the rise and fall of *vedanā*, the meditator can realize the impermanent nature of *vedanā*:

> The meditator who has advanced to the stages of *udayabbaya* and *bhaógañāóa* finds that *vedanā* vanishes and ceases section by section, bit by bit. The ordinary phenomena of rise and fall are also found to be passing away section by section, bit by bit. When pleasant feelings and neutral feelings appear in turn, they are separated, not one, continuous phenomenon or process. Similarly with unpleasant feeling appearing along with neutral feeling, they are noted as two distinct feelings. The meditator observing in this manner perceives each feeling or sensation to arise and disappear instantly, and this drives home the fact that feeling is not everlasting.

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[345] Mahāsī Sayādaw, **Great Discourse on Not Self**, (Bangkok: Buddhadhamma Foundation, 1996), pp.105-6.

[346] Mahāsī Sayādaw, **Great Discourse on Not Self**, pp.105-6

Therefore, the meditator clearly perceives how pleasant, unpleasant, and neutral feelings with respect to sense objects vanish immediately after they have arisen, and he realizes with personal knowledge that all feelings are of an impermanent nature. [347]

Elsewhere, *Mahāsī* explains how through observation of *vedanā* as impermanent, meditators can realize *dukkha* and *anattā*:

> One is convinced that "things are not permanent" because it is noticed that they arise and vanish at every time of noting. This is insight into impermanence. Also, one usually experience many painful sensations in the body, such as tiredness, feeling hot, painful aching, and at the time of noting these sensations he generally feels that this body is a collection of suffering. This is also insight into suffering. Then at every time of noting it is found that elements of matter and mind occur according to their respective nature and conditioning, and not according to one's wish. One is therefore, convinced that they are elements: they are not governable: there are not person or living entity. This is insight into the absence of self. [348]

In sum, it is clear that the technique of Mahāsī Sayadaw emphasizes *vedanā* as one of the four areas of *satipaööhāna* in part of the practice. Here the awareness and equanimity of *dukkhā vedanā* are emphasized because of its conspicuous nature. However, here *vedanā* is not the sole emphasis of practice. The emphasis in this tradition is to note all occurrences, either bodily movements, thoughts, feelings etc. - bodily or mental. Nonetheless, it can be seen that through the observation of *vedanā*, the meditator can realize *anicca, dukkha* and *anattā*. In the following a different tradition of *satipaööhāna* as taught by S.N. Goenka will be present.

4.2 S.N. Goenka

4.2.1 Biography in Brief[349]

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[347] Ibid.

[348] Mahāsī Sayādaw, **Satipaööhāna Vipassana Meditation**, p. 10-11.

[349] Sources mainly cited from William Hart, **The Art of Living**, (Igatpuri: VRI, 1997) and **www.dhamma.org**.

Mr Saya Narayan Goenka, or Goenkaji, as he is widely and respectfully referred to, teaches vipassana meditation in the tradition of Sayagyi U Ba Khin (1899-1971), a highly reknown meditation master of our time. [350] This technique has been preserved by a chain of teachers in Burma, with last traceable records dated to Venerable Ledi Sayadaw (1846-1923).

S.N. Goenka was born in Mandalay, Myanmar in 1924 into a conservative Hindu family. He joined his family business in 1940 and became an industrialist, establishing several manufacturing corporations in Myanmar. From his youth he suffered from severe migraine headaches, which brought him into contact with Sayagyi U Ba Khin in 1955. However, in learning Vipassana, S.N. Goenka found a discipline that went beyond alleviating the symptoms of his physical disease and transcended cultural and religious barriers.[351]

Sayagyi U Ba Khin was an energetic promoter of the lay tradition, and combined the public role of a senior civil servant with the private role of a teacher of meditation. [352] One of the unique contributions of Sayagyi U Ba Khin was that he gave much attention to foreigners and non-Buddhists in his teachings. He spoke fluent English and was able to explain the *Dhamma* in way that all could appreciate and grasp.[353]

In 1969, S.N. Goenka was authorized as a teacher of Vipassana meditation by U Ba Khin. He retired from all business activities and in the same year he came to India and held his first ten-day meditation course. S.N. Goenka's courses have attracted throusands of people of various backgrounds. Thousands of Westerners have also participated in Vipasssana courses, attracted by the practical nature of the technique. In 1979, S.N.Goenka began traveling abroad to introduce Vipassana in countries of the East and West.[354]

S.N. Goenka has personally conducted hundreds of 10-day courses around the world, in India, Nepal, Sri Lanka, Japan, USA, Canada, UK, France, Switzerland, Myanmar, Australia and New Zealand.

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[350] Solé-Leris, **A. Tranquillity and Insight. An Introduction to the Oldest Form of Buddhist Meditation.**, p. 36.

[351] William Hart, Op.cit., preface.

[352] Ibid.

[353] S.N.Goenka, "Sayagyi U Ba Khin: A Shining Star of Dhamma", in **Sayagyi U Ba Khin Journal**, p.11

[354] Cited from **www.dhamma.org**.

In response to ever-growing demand, he started training assistant teachers to conduct these 10-day residential courses on his behalf. So far, he has trained more than 600 assistant teachers who have conducted courses, with the help of thousands of volunteers, in more than ninety countries, including the People's Republic of China, Iran, Muscat, UAE, South Africa, Zimbabwe, Mongolia, Russia, Serbia, Taiwan, Cambodia, Mexico and all the countries of South America. [355]

In 1974 S.N. Goenka established the Vipassna International academy at Dhamma Giri, Igatpuri, near Mumbai, India, where courses of ten days and even longer duration are held continuously. The Vipassana International Academy, Dhamma Giri currently serves over 1000 students a month in fortnightly ten-day courses and parallel long courses. The center now has five Dhamma Halls and around 400 meditation cells in a new pagoda. Courses are being held regularly for focus groups all over the country- children, teenagers, juvenile delinquents, college students, the visually handicapped, the leprosy afflicted, management trainees, police officers.[356]

4.3.2 Overview of the Meditation Tradition

Ten Day Course[357]

To learn Vipassana it is necessary to take a 10-day residential course under the guidance of a qualified teacher. The courses are conducted at established Vipassana centers and other places. For the duration of the course, students remain within the course site, having no contact with the outside world. They refrain from reading and writing, and suspend any religious practices or other disciplines. Students follow a demanding daily schedule which includes about 10 hours of sitting meditation. Students also observe silence, not communicating with fellow students, however, they are free to discuss meditation questions with the teacher and material problems with the management.

There are three steps of the training. First, the student practices abstinence from actions which cause harm. They undertake five moral

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[355] Ibid.
[356] Ibid.
[357] Cited from **www.dhamma.org.**

precepts, practicing abstention from killing, stealing, lying, sexual misconduct (which included complete celibacy for the duration of the course) and the use of intoxicants. The observation of these precepts allows the mind to calm down sufficiently to proceed with the task at hand. Second, for the first three-and-a-half days, students practice *Ānāpāna* meditation, focusing attention on the breath. This practice helps to develop control over the unruly mind.

These first two steps of living wholesome life and developing control of the mind are necessary and beneficial, but are incomplete unless the third step is taken: purifying the mind of underlying negativities. The third step, undertaken for the last six-and-a-half days, is the practice of vipassana, the systematic observation of the entire mind-matter phenomena through the medium of bodily sensations.

Students receive systematic meditation instructions several times a day, and each day's progress is explained during a taped evening discourse by S.N. Goenka. Complete silence is observed for the first nine days. On the tenth day, students resume speaking, making the transition back to the extroverted way of life. Students practice *mettā-bhāvanā*, that is loving kindness or sharing the merits that they have gained with others. The course concludes on the morning of the eleventh day.

Vipassana courses are held regularly at permanent centers and rented sites in different countries. In addition to frequent 10-day courses, special courses and long courses of 20, 30 and 45 days are periodically offered to advanced students. Short courses in *Ānāpāna*, the introductory part of the Vipassana technique, are regularly held for children in India and in other countries. The courses last for one to three days and serveschildren in two age groups: eight to eleven, and twelve to fifteen years.

To maintain the purity of the *Dhamma*, Mr Goenka insists meditation must never become a business. [358]All courses throughout the world are run solely on the basis of freely offered donations. No fees are charged: the courses are financed totally by donation from students who have completed a prior course and wish to share the benefits they themselves received by giving donation for the students who come after them, Neither the teacher not the assistant teachers receive renumeration; they serve the courses as volunteers. This practice is consistent with the

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[358] William Hart, **The Art of Living**, p.62

pure tradition, whereby the teaching is to be offered freely, free from any taint of commercialism, and support solely by donations stemming from the wholesome volition of gratitude and generosity.[359]

The Practice

There are three parts of training: 1) *sīla*- control over one's speech and physical actions 2) *samādhi* – concentration of the mind 3) *vipassanā*- development of insight.

Sīla

A course in Vipassana meditation provides the opportunity to apply all aspects of *sīla*. The eight precepts are to be followed by all students. However, for those joining the course for the first time or for those with medical problems, a light meal (i.e. fruits) in the evening is permitted. For this reason such people formally undertake only the Five Precepts. In addition to the precepts, all participants must take a vow of silence until the last full day of the course. Students may speak with the teacher or the course management, but not with other meditators. In this way all distractions are kept to a minimum. [360]

Samādhi[361]

The practice of *ānāpānasati* (awareness of respiration) is the second part of training. The purpose of this part of training is to concentrate the mind to make it an instrument for examining the subtlest reality within oneself. Respiration is an object that is readily available to everyone and is a universally accessible and acceptable object of medition. Here, ne gives attention to the breath entering and leaving the nostrils. Since this is not a breathing exercise, but an exercise of awareness, one is not to control the breath. One is required observe the breath as it flows naturally: long or short, heavy or light, rough or subtle. One fixes the attention on the breath as long as possible, without allowing any distractions to break this awareness. In practicing awareness of breathing one finds how difficult it is to maintain unbroken awareness. Despite a firm determination to keep the attention fixed on the object of breath, it slips away unnoticed. As meditators, one should not become depressed or discouraged when faced with these difficulties, but

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[359] **www.dhamma.org.**

[360] William Op.cit., p.62.

[361] William Hart, **The Art of Living**, pp.72-78.

understand that it takes time to change the ingrained mental habits of years. It can be done only by working repeatedly, continuously, patiently and persistently. One's job is simply to return attention to the breathing as soon as one notices it has strayed. When one notices that the mind has wandered away, patiently and calmly one brings it back again. When one fails, then one tries again, smilingly without tension or discouragement, repeating this exercise. By repeated practice, it becomes possible to bring the attention back more and more quickly. Gradually the periods of sustained awareness become longer. [362] By fixing the attention on respiration, one also develops awareness of the present moment. In effect, the observation of respiration becomes the means for practicing right effort, right awareness and right concentraton. [363]

Focusing on the breath enables one to explore whatever is unknown about oneself, to bring into consciousness whatever has been unconscious. It acts as a bridge between the conscious and unconscious mind, because the breath acts both consciously and unconsciously. Respiration acts as a reflection of one's mental state. When the mind is peaceful and calm, the breath is regular and gentle. But whenever negativity arises in the mind, whether anger, hatred, fear, or passion, then respiration becomes more rough, heavy and rapid. Even as one practices awareness of breathing, one begins to cleanse the mind. When the mind is fully focused on respiration, it is free from craving, free from aversion, and free from ignorance. [364]

Vipassanā

In themselves, *sīla* and *samādhi* are valuable, but their real purpose is to lead to wisdom. But it is only by developing wisdom that one can penetrate into the reality within and free onself of all ignorance and attachments. [365]

Vipassanā means a special kind of vision: observation of the reality within oneself. This is achieved by taking as the object of attention one's own physical sensations. The technique is the systematic and dispassionate observations of bodily *vedanā* (sensations) within oneself.

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[362] Ibid., pp.76-78.
[363] Ibid., pp.72-4.
[364] William Hart, **The Art of Living**, pp.75-76
[365] Ibid., p.88.

Sensations occur at all times throughout the body. Every contact, mental or physical, produces a sensation. Every biochemical reaction gives rise to sensation. Ordinarily, the conscious mind lacks the focus necessary to be aware of all sensations apart from the intense ones, but by developing the faculty of awareness through the practice of *ānāpānasati*, one becomes capable of consciously experiencing consciously every sensation within. [366]

In the practice of awareness of respiration the effort is to observe natural breathing, without controlling or regulating it. Similarly in the practice of *vipassanā-bhāvanā*, one simply observes bodily sensations. One moves attention systematically throughout the physical structure from head to feet and feet to head, from one extremity to the other. But while doing so one does not search for a particular type of sensation, nor try to avoid sensations of another type. The effort is only to observe objectively, to be aware of whatever sensations manifest themselves throughout the body. They may be of any type: heat, cold, heaviness, lightness, itching, throbbing, contraction, expansion, pressure, pain, tingling, pulsation, vibration, or anything else. The meditator does not search for anything extraordinary but tries merely to observe ordinary physical sensations as they occur. [367] Nor is any effort made to discover the cause of a sensation. The import thing is to be aware of the sensation that occurs at this moment in the part of the body where the attention is focused. [368]

When one first begins this practice, one may be able to perceive sensations in some parts of the body and not in others. This means that the faculty of awareness is not yet developed, so one only experiences the intense sensations and not the finer, subtler ones. However, one continues giving attention to every part of the body in turn, moving the focus of awareness in systematic order, without allowing the attention to be drawn to the more prominent sensations. One moves awareness to every part of the body in an orderly progression, neither jumping past a part where it is prominent, nor lingering over some sensations, nor trying to avoid others. In this way, one gradually reaches the point where one can experience sensations in every part of the body. [369]

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[366] Ibid., p.91.
[367] Ibid., p.92.
[368] William Hart, **The Art of Living**, p.92.
[369] Ibid., pp.92-3.

When one begins the practice of awareness of respiration, the breathing often will be rather heavy and irregular. Then it gradually calms and becomes progressively lighter, finer and subtler. Similarly, when beginning the practice of *vipassanā-bhāvanā*, one experiences gross, intense, unpleasant sensations that seems to last for a long time. At the same time, strong emotions or long-forgotten thoughts and memories may arise, bringing with them mental or physical discomfort, even pain. The hindrances of craving, aversion, sluggishness, agitation, and doubt which had impeded one's progress during the practice of awareness of breathing may reappear at such strength, making it impossible to maintain the awareness of sensation. Faced with this situation one should go back to the practice of awareness of respiration in order once again to calm the mind.[370]

Patiently, without any feeling of defeat, one works to re-establish concentration. All these difficulties are actually the results of one's initial success as some deeply buried conditioning has been stirred up and has started to appear at the conscious level. Gradually, with sustained effort, but without any tension, the mind regains tranquility and one-pointedness. The strong thoughts or emotions pass away, and one can return to the awareness of sensations. With repeated, continuous practice, the intense sensations tend to dissolve into more uniform, subtler ones and finally into mere vibrations, arising and falling with great rapidity.[371]

Whether the sensations are pleasant or unpleasant, intense or subtle, uniform or varied is irrelevant in Vipassana meditation. The task is simply to observe objectively. Whatever the discomforts of the unpleasant sensations, whatever the attractions of the pleasant ones, one does not stop one's work, one does not allow oneself to become distracted or caught up in any sensation. One's job is merely to observe onself with the same detachment as a scientist observing in a laboratory.[372]

4.3.3 The Importance of *Vedanā* in the Meditation Tradition

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[370] Ibid., p.93.
[371] William Hart, **The Art of Living**, p.93.
[372] Ibid., pp.93-4.

According to this tradition, every facet of the awareness can be complete by observation of *vedanā* as pointed out below (here *vedanā* pertains specifically to bodily sensations):

1. The reality of the body may be imagined by contemplation, but to experience it directly, one must work with *vedanā* (bodily sensations) arising within it.

2. Similarly, the actual experience of the mind is attained by working with the contents of mind. Therefore, as body and sensation cannot be experienced separately, the mind cannot be observed apart from the contents of mind.

3. Mind and matter are so closely interrelated that the contents of the mind always manifest themselves in sensation in the body. [373]

Accordingly it is stated that:

> *kāyānupassanā* and *vedanānupassanā* involve the awareness of *vedanā* but *vedanā* also forms an integral part of *dhammānupassanā* and *cittānupassanā*. A meditator whether practicing *kāyānupassanā* or *vedanānupassanā* or *cittānupassanā* or *dhammānupassanā* continues to be aware of *vedanā*. [374]

In this way it is maintained that "*vedanā* is the meeting ground, the crossroads where mind and body interact, and where our true nature is revealed in a vivid, tangible way". [375] Although physical in nature, *vedanā* is also one of the four mental processes; it arises within the body and is felt by the mind. [376] Whatever arises in the mind is accompanied by sensation'. [377] When mental objects-thoughts, ideas, imaginations, emotions, memories, hopes, fears- come into contact with the mind, sensations arise. Every though, every emotions, every mental action is accompanied by a corresponding sensation within the body.[378] This

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[373] VRI, **Mahāsatipaööhāna Sutta**, (VRI: Igatpuri, 1998), pp. vii-viii.

[374] S.N. Goenka,"Why Vedanā and What is Vedanā?", in **The Importance of Vedanā and Sampajañña**, p.4.

[375] Ibid., p.11.

[376] Ibid., pp.91-2.

[377] VRI., "Vedanā in the Practice of Satipaöōhāna" in **Sayagyi U Ba Khin Journal,** p257.

[378] William Hart, **The Art of Living**, p.91

implies that *vedanā* cannot be separated from the other three areas of *satipaööhāna* which cover both body and mind. By observing the sensations throughout the body, the awareness becomes sharper and subtler and the entire process of mind can be observed. In this way, the observation of *vedanā* is the most direct and tangible way to experience of the entire mind-matter phenomenon leading to liberation. [379]

In practicing Vipassana, one's task is simply to observe sensations throughout the body. As one perseveres in meditation, one soon realizes that one's sensations are constantly changing. Every moment changes occur in every part of the body, electromagnetic and biochemical reactions. Every moment, even more rapidly, the mental processes change and are manifested in physical changes. [380] By the practice of *vipassanā-bhāvanā*, one experiences the reality of impermanence directly in the framework of the body.[381]

Moreover, through the equanimous observation of *vedanā*, one can reach a stage where one can realize the five *khandhas* as *anicca*, *dukkha* and *anattā*:

> By simply observing objectively and equanimously feeling the sensations in one's own body in a proper way, one can easily reach a state where event he most solid parts of the body are experienced as they really are- nothing but oscillations and vibrations of subatomical particles (*kalāpa*). What appears solid, hard and impenetrable at the gross level is actually nothing but wavelets at the subtlest, ultimate level. With this awareness, one can observe and realize that the entire *pañcakkhanda*, the five aggregates, are nothing but vibrations, arising and passing away. This realization of the basic characteristic of all phenomena as *anicca* leads one to the realization of *anattā.* The various sensations keep arising in the body whether one likes it or not. There is no control over them, no possession of them. They do not obey our wishes. This in turn makes one realize the nature of *dukkha*. Through experience, one

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[379] VRI, "Relevance of Vedanā to Bhāvanā-mayā Paññā", in **The Importance of Vedanā and Sampajañña**,p.22.

[380] Ibid., p.94.

[381] William Hart, Op.cit., pp.94-5.

> understands that identifying oneself with these changing impersonal phenomena is nothing but suffering. [382]

Awareness and equanimity are thus the essence of this meditation tradition. Both are essential, and they must be equally strong. Every sensation gives rise to liking and disliking. These momentary, unconscious reactions of liking and disliking are immediately multiplied and intensified into great craving and aversion, into attachment, giving rise to *dukkha* now and in future. Instead of trying to keep one experience and avoid another, to pull close, to push that away, one simply examines every phenomenon objectively, with equanimity, with a balanced mind. One examines the sensation dispassionately, without liking or disliking it, without craving and aversion, or attachment. Instead of giving rise to fresh reactions every sensation now gives rise to now gives rise to nothing but wisdom, *pāññā*, insight; "This is impermanent, bound to change, arising and passing away".[383] When one develops equanimity one does not react.[384] Gradually, by maintaining awareness and equanimity toward sensation, one eradicates past conditioning. [385] This process is detailed in the following passage:

> A non-reacting mind produces no new conditioning. The law of nature is such that the old accumulation of conditioning in the flow of the consciousness (*bhavaõga-santati*) will automatically rise to the surface to be eradicated when no new *saõkhāra* are give as input.[386]

By remaining aware and balanced, one achieves a few moments in which one does not react, does not generate any *saõkhāra*. Those few moments, no matter how brief, are very powerful; they set in motion the reverse process, the process of purification. Thereby, observing every sensation with equanimity, one gradually weakens and destroys the tendencies of craving and aversion.[387] The cause of *dukkha* is the *kamma*, the mental deed, that is, the blind reaction of craving and aversion, the

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[382] VRI,"Significance of the Pali Term Dhuna in the Practive of Vipassana Meditation", in **The Importance of Vedanā and Sampajañña**, p.25.

[383] William Hart, **The Art of Living**, p.96

[384] Ibid., p.95

[385] Ibid,, p.110

[386] VRI,"Significance of the Pali Term Dhuna in the Practive of Vipassana Meditation", in **The Importance of Vedanā and Sampajañña**, p.26.

[387] Hart, **Art of Living**, Op.cit, p.110.

saõkhāra. When the mind is aware of sensation but maintains equanimity, there is no such reaction, no cause that will give rise to suffering. [388] The entire effort is thus to learn how not to react, how not to produce new *saõkhāra*.[389]

In sum, according to this tradition, all four facets of *satipaööhāna* can be complete by *vedanā*. The systematic observation of *vedanā* with awareness and equanimity is the essence of this practice. It is essential to understand *ti-lakkhaóa* (three characteristics of the five aggregates). We must therefore directly experience *anicca* (impermanence), *dukkha* (suffering) and *anattā* (substancelessness) within ourselves. Importance is given to *anicca* because the realization of the other two will easily follow when we have experienced deeply the characteristic of impermanence. [390]

In concluding this chapter, it can be seen that there are two different ways in which *vedanā* are emphasized in the pratice of *satipaööhāna*. The technique by Mahāsī Sayadaw emphasizes *vedanā* as one of the four areas of *satipaööhāna*. Here, *vedanā* does not seem to be emphasized as more important than the other areas of *satipaööhāna*. In contrast, the technique taught by S.N. Goenka seems to solely emphasize the observation of bodily *vedanā*, through which the three other areas can also be observed. Here, an interrelationship between *vedanā* and the four areas of *satipaööhāna* is suggested. Irrespective of emphasis, *vedanā* is equanimously observed in both traditions of *satipaööhāna*. Moreover, it is maintained by both traditions that through the equanimous observation of *vedanā* one can realize *anicca*, *dukkha* and *anattā*. Here, the importance of *vedanā* in the practice of *satipaööhāna* is suggested by current meditation traditions.

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[388] Ibid.
[389] Ibid., pp.96-98.
[390] VRI, **Sayagyi U Ba Khin Journal**, p. 257.

Chapter V

Conclusion

The aim of this research was to study *vedanā* in the practice of *satipaööhāna*. First a definition of the term *vedanā* was examined. Then the significance of *vedanā* was examined in relation to the realization of the Four Noble Truths, followed by its importance in two meditation traditions of *satipaööhāna*- Mahāsī Sayadaw and S.N. Goenka.

First, the present research found that *vedanā* has been enumerated in different ways in the *Tipiöaka*. However, irrespective of its exposition in the *Suttanta Tipiöaka*, *vedanā* is characterized as *dukkha*, *sukha* or *adukkhamasukha,* and may be bodily and mental and *sāmisa* and *nirāmisa*. Some variance in the *Suttanta* and *Abhidhamma* explanations of *vedanā* are evident. The *Abhidhamma* sheds light into the important relationship between *vedanā* as a mental factor and consciousness. However, interestingly the *Abhidhamma* suggests that *adukkhamasukhā vedanā* can only be mental and not bodily. Moreover, when consulting dictionaries *adukkhamasukha* is defined as neutral, making no reference to bodily or mental or not at all. In the PED, *upekkhā* is defined as a mental feeling, taking the *Abhidhamma* rendering. The term *adukkhamasukha* in dictionaries and in other sources is somewhat vague and not clear. This obviously poses some difficulty to learners of Buddhism and is an issue that needs to be clarified since there are clearly two different explanations of this term. Moreover, the *Abidhamma* presents a contrary explanation to the arising of bodily *dukkhā* and *sukhā vedanā* through the sense of touch, while *vedanā* arising through the other doors are always *adukkhamasukha*. This is inconsistent with the *suttas* that all six sense bases serve as the condition for the arising of *dukkhā*, *sukhā* and *adukkhamasukhā vedanā*. Therefore, we need to examine further why these differences exist and the implication this poses for our interpretation of the *Tipiöaka*. More books need to be written on this topic, because as highlighted by the present and previous research, it is clearly a very important aspect of the teachings of the Buddha.

Secondly, this present research has indicated that *vedanā* has a very special role in the realization in the Four Nobles and hence liberation. *Vedanā* is the tool by which both *dukkha* and its cessation can be realized. It has been seen that *Dukkhā vedanā* is itself painful. However, all *vedanā*, including *sukha* and *adukkhamasukha* are *dukkha* because of their impermanent nature. The present research has also shown how *vedanā* is a key link in the chain of *paöiccasamuppāda*, serving as the main condition for the arising of *taõhā*. However, it has also been exeplified here that *vedanā* has a crucial role in the liberation from *dukkha*. When *vedanā* is no longer approached with lust, aversion or

ignorance, the underlying tendencies do not lie within, and craving ceases and an end to *dukkha* is made. In this way, the *suttas* seem to suggest that the cessation of *vedanā* implies the cessation of *sāmisā vedanā*.

Thirdly, the present research also found that *vedanā* is crucial in the path to liberation, as one the four *satipaööhānas*. Although in the *Satipaööhāna Sutta* itself does not *emphasize vedanā* as the most importance areas of *satipaööāna*, other *suttas* in the *Tipiöaka* do suggest that *vedanā* has a key role in the practice of *satipaööhāna* because of its crucial role in liberation. Thee present research found that the *suttas* indicate that the full understanding or impermanent nature of *vedanā* is the path to liberation. Through understanding the impermanent nature of *vedanā*, the realization of *dukkha* and *anattā* may also easily follow. Since *vedanā* seems so intertwined with the other four aggregates, it may be suggested that one also realize the *ti-lakkhaóa* of the other four aggregates. However, this point requires further research.

Of course *vedanā* cannot be the sole factor for the liberation of *dukkha* since five aggregates make up our existence. All of these phenomena cannot be devoid of a role in liberation. On the contrary, Boisverts research suggests that the deactivation of *saññā* is the primary factor of Enlightenment. However, here the deactivation implies the objective observation of *vedanā*. Thus, although other factors play a crucial role in liberation, for example *saññā,* these seem to be linked to the equanimous observation of *vedanā*. The *suttas* also indicate the importance of understanding the impermance of the six sense bases and contact, which *vedanā* is dependently arisen upon.

Finally, the present research has found that a difference exists in the emphasis of *vedanā* in existing meditation traditions. The technique by Mahāsī Sayadaw emphasizes *vedanā* as one of the four areas of *satipaööhāna* to be included. In contrast, the technique taught by S.N. Goenka emphasizes solely the observation of *vedanā* (bodily sensations), through which the three other areas can also be observed. However, irrespective of emphasis, both traditions highlight the importance of equanimous observation of *vedanā* in the realization of *anicca, dukkha* and *anattā.*

This present research has demonstrated the importance of *vedanā* in the practice of *satipaööhāna* in both the *Tipiöaka* and in selected current meditation traditions of *satipaööhāna*. It has been further suggested that an interrelationship between *vedanā* and the four areas of *satipaööhāna* may exist. This present thesis concludes that *vedanā* has a key role in the practice of *satipaööhāna*.

Suggestions for Future Research

While the work here presented is very minor compared to the wealth of knowledge available in the *Tipiöaka*, it highlights the importance of *vedanā* in the practice of *satipaööhāna*. The understanding of *vedāna* is very crucial to the practice of the teachings of the Buddha- the realization of the Four Noble Truths. A vast amount of literature can be written about *vedanā* in the *Tipiöaka*. Hence, further research essential in this area of Buddhism is essential. Specifically, more research is needed to examine the significance of the other three areas of *satipaööhāna* and the interrelation among the four *satipaööhānas*.

Additionally, more research is needed to elucidate technical terms such as *sampjañña*. Due to the limited scope of this thesis such technical terms could not be examined in depth. Translation from *Pāli* to English is often problematic. Therefore, translations must continue to be re-examined and amended. Further research could also make an indepth analysis of the different traditions of *satipaööhāna* and even do a comparative study of the interpretations in *Theravāda* and *Mahāyana* traditions. According to Anālayo "apart from *Pāli* sources, expositions on *satipaööhāna* are also preserved in Chinese and Sanskrit, with intriguing, occasional variations from the Pāli presentations". [391]

Finally, while more documentary research is essential, practical fieldwork is also imperative. The Vipassana Research Institute has documented the positive impact of Vipassana in fields of health, education, drug addiction. Vipassana meditation has been taught to prison inmates and staff in many parts of India as well as the United States, Britain, New Zealand, Taiwan and Nepal. Meditation programs in prisons in Thailand are also in place. Therefore, it is apparent, that there is a lot of positive scope for more practical research on the efficacy of the practice

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[391] Anālayo Bhikkhu, **Satipaööhāna: The Direct Path to Realization**, p.15.

of *satipaööhāna* in different population groups. More long term studies could yield a lot of fruitful data.

The aim of future research should not be to establish the superiority of one technique over another, but to clarify technical terms in the *Tipiöaka* and to ensure interpretations reflect as accurately as possible the intended words of the Buddha. On-going research is needed, both at the theoretical level and at the practical level. The goal of the teachings of the Buddha is to be liberated from all defilements, the cessation of *dukkha*. Therefore, the goal of research should be to give practitioners clarity to guide their practice. The *Dhamma* should be made accessible to all regardless of religion, caste, sex, or race.

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Appendix A

English Translation of the *Satipaööhāna Sutta*[392]

1. THUS HAVE I HEARD. On one occasion the Blessed One was living in the Kuru country where there was a town of the Kurus named Kammasadhamma. There he addressed the bhikkhus thus: "Bhikkhus."- "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbana-namely, the four foundations of rnindfulness.

3."What are the four? Here, bhikkhus, a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

(CONTEMPLATION OF THE BODY)

(1. Mindfulness of Breathing)

4. "And how, bhikkhus, does a bhikkhu abide contemplating the body as a body? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.’ Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short. ‘He trains thus: 'I shall breathe in experiencing the whole body'; he trains thus: 'I shall breathe out experiencing the whole body.' He trains thus: 'I shall breathe in tranquillising the bodily formation'; he trains thus: 'I shall breathe out

[392] MN.I.55-63, Bhikkhu Ñāóamoli and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), pp.145-155.

tranquillising the bodily formation.' Just as a skilled turner or his apprentice, when making a long turn, understands: 'I make a long turn'; or, when making a short turn, understands: 'I make a short turn'; so too, breathing in long, a bhikkhu understands: 'I breathe in long'…he trains thus; 'I shall breathe out tranquillising the bodily formation.'

(INSIGHT)

5. "In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.

(2. The Four Postures)

6. "Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking'; when standing, he understands: '1 am standing'; when sitting, he understands: '1 am sitting'; when lying down, he understands: '1 am lying down'; or he understands accordingly however his body is disposed.
7. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally…And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(3. Awareness)

8. "Again, bhikkhus, a bhikkhu is one who acts in full awareness When going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

9. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(4. Foulness-The Bodily Parts)

10. "Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, hounded by skin, as full of many kinds of impurity thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.' Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: 'This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too, a bhikkhu reviews this same body...as full of many kinds of impurity thus: 'In this body there are head-hairs...and urine.'

11. "In this way he abides contemplating the body as a bodyinternally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(*5. Elements)*

12. "Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.' Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, bhikkhu reviews this same body...as consisting of element thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'
13. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally… And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(*6-14. The Nine Charnel Ground Contemplations*)

14. "Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

15. "In this way he abides contemplating the body as a body internally, externally and both internally and externally… And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

16. "Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

17. "...That too is how a bhikkhu abides contemplating the body as a body.

18-24. "Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews...a fleshless skeleton smeared with blood, held together with sinews...a skeleton without flesh and blood, held together with sinews...disconnected bones scattered in all directions-here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib bone, there a breast-bone, here an arm-bone, there a shoulder bone, here a neck-bone, there a jaw-bone, here a tooth, there the Skull--a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

25. "… That too is how a bhikkhu abides contemplating the body as a body.

26-30. "Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells...bones heaped up, more than a year old...bones rotted and crumbled to dust, a bhikkhu

compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

(INSIGHT)

31. "In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(CONTEMPLATION OF FEELING)

32. "And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a bhikkhu understands: 'I feel a pleasant feeling'; when feeling a painful feeling, he understands: 'I feel a painful feeling'; when feeling a neither-painful-nor-pleasant feeling, he understands: 'I feel a neither-painful-nor-pleasant feeling.' When feeling a worldly pleasant feeling, he understands: 'I feel a worldly pleasant feeling'; when feeling an unworldly pleasant feeling, he understands: 'I feel an unworldly pleasant feeling'; when feeling a worldly painful feeling, he understands: 'I feel a worldly painful feeling'; when feeling an unworldly painful feeling, he understands: 'I feel an unworldly painful feeling'; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: 'I feel a worldly neither-painful-nor-pleasant feeling'; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: 'I feel an unworldly neither-painful-nor-pleasant feeling.'

(INSIGHT)

33. "In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their nature of arising, or he abides contemplating in feelings their nature of vanishing, or he abides contemplating in feelings their nature of both arising and vanishing. Or

else mindfulness that 'there is feeling' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.

(CONTEMPLA TION OF MIND)

34. "And how, bhikkhus, does a bhikkhu abide contemplating mind as mind? Here a bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.

(INSIGHT)

35. "In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else he abides contemplating in mind its nature of arising, or he abides contemplating in mind its nature of vanishing, or he abides contemplating in mind its nature of both, arising and vanishing. Or else mindfulness that 'there is mind' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu "bides contemplating mind as mind.

(CONTEMPLATION OF MIND-OBJECTS)

(*1. The Five Hindrances*)

36. "And how, bhikkhus, does a bhikkhu abide contemplating mind-objects as mind-objects? Here a bhikkhu abides conIl'mplating mind-objects as mind-objects in terms of the five hindrances. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: 'There is sensual desire in me'; or there being no sensual desire In him, he understands: 'There is no sensual desire in me'; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.'"There being ill will in him...There being sloth and torpor in him … There being restlessness and remorse in him... There being doubt in him, a bhikkhu understands: 'There is doubt in me'; or there being no doubt in him, he understands: 'There is no doubt in me'; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.

(INSIGHT)

37. "In this way he abides contemplating mind-objects as mind objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mindobjects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their nature of arising, or he abides contemplating in mind-objects their nature of vanishing, or he abides contemplating in mind-objects their nature of both arising and vanishing. Or else mindfulness that 'there are mind-objects' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.

(*2. The Five Aggregates*)

38. "Again, bhikkhus, a bhikkhu abides contemplating mind objects as mind-objects in terms of the five aggregates affected by clinging. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging? Here a bhikkhu understands: 'Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the

formations, such their origin, such their disappearance; such is consciousness, .such its origin, such its disappearance.'

39. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally.. .And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging.

(*3. The Six Bases*)

40. "Again, bhikkhus, a bhikkhu abides contemplating mind objects as mind-objects in terms of the six internal and external bases. And how does a bhikkhu abide contemplating mind objects as mind-objects in terms of the six internal and external bases? Here a bhikkhu understands the eye, he understands limns, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

"He understands the ear, he understands sounds...He understands the nose, he understands odours…He understands the tongue, he understands flavours…He understands the body, he understands tangibles...He understands the mind, he understands mind-objects, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

41. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases.

(*4. The Seven Enlightenment Factors*)

42. "Again, bhikkhus, a bhikkhu abides contemplating mindobjects as mind-objects in terms of the seven enlightenment factors. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the seven enlightenment factors? Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: 'There is the

mindfulness enlightenment factor in me'; or there being no mindfulness enlightenment factor in him, he understands: 'There is no mindfulness enlightenment factor in me'; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment by development. "There being the investigation-of-states enlightenment factor in him…There being the energy enlightenment factor in him... There being the rapture enlightenment factor in him...There being the tranquillity enlightenment factor in him...There being the concentration enlightenment factor in him... There being the equanimity enlightenment factor in him, a bhikkhu understands: 'There is the equanimity enlightenment factor in me'; or there being no equanimity enlightenment factor in him, he understands: 'There is no equanimity enlightenment factor in me'; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfilment by development.
43. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors.

(5. The Four Noble Truths)

44. "Again, bhikkhus, a bhikkhu abides contemplating mind objects as mind-objects in terms of the Four Noble Truths. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the Four Noble Truths? Here a bhikkhu understands as it actually is: 'This is suffering'; he understands as it actually is: 'This is the origin of suffering'; he understands as it actually is: 'This is the cessation of suffering'; he understands as it actually is: 'This is the way leading to the cessation of suffering.'

(INSIGHT)

45. "In this way he abides contemplating mind-objects as mind objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their nature of arising, or he abides contemplating in mind-objects their nature of vanishing, or he abides contemplating in mind-objects their

nature of both arising and vanishing. Or else mindfulness that 'there are mind-objects' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths.

(CONCLUSION)

46. "Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return. "Let alone seven years, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for six years...for five years...for four years...for three years...for two years.. .for one year, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return."Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven months..Jor six months...for five months...for four months...for three months...for two months...for one month...for half a month, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return. "Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

47. "So it was with reference to this that it was said: 'Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbana-namely, the four foundations of mindfulness.'"

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

Appendix B

Biography

Name: Roberta Szekeres

Date of Birth: 9 June 1977

Nationality: Australian

Education: Bachelor of Behavioural Science (Honours in 4th year Psychology) with First Class. Completed thesis entitled 'The Pharmacokinetics and Pharmacodynamics of Different Capsule Formulations of Melatonin'.

Work Experience:

2003-2005 English teacher (adults and children), Thailand
->MCU, Mahidol University and English centres

2002 Project Worker for Youth Project, NCH, London

2000-2001 Social Worker for clients affected with HIV/AIDS, Social Services, London

1999 Residential Youth Worker for children and adolescents with various social and behavioural difficulties, Australia

1999 Recreation Teacher in Summer Camp for economically disadvantaged children and children with disabilities, USA

Volunteer Work Experience:

1998-1999 Telephone Counsellor for Aidsline/Hepatitis C Helpline, Australia

1998-1999 Respite Care Visitor for the Schizophrenia Fellowship of Victoria, Australia

Travel Experience:

Traveling independently since 1999 to more than 22 countries in Asia, Middle East, Europe and USA.